Church - 1918

Negro Methodists — Adopt Plans Of Organic Union

The Christian Recorder April 11 1918.

Delegates Representing Three Branches of Negro Methodism Meet At Birmingham, Ala., and Draft Resolutions To The General Conferences

Birmingham, Ala., April 3, 1918

Articles of agreement drawn up by the committee appointed by the Tri-Council of Bishops at Louisville, Ky. February 16, 1918, touching the subject of Organic Union between the three denominations composing the said Tri-Council; namely, the A. M. E., A. M. E. Zion, and C. M. E. Churches.

We, your committee, after solemn prayer for divine guidance, submit the folowing recommendations as articles of agreement to be considered as herein after provided:

Preamble

Historically speaking, it is seen that the African Methodist Episcopal(the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches originated in a similarity of causes and therefore resulted in a similarity of effect, as regards their respective organizations. Then are there any good and sufficent reasons for keeping separate these three Methodist Churches that have never had any ecclesiastical differences among themselves? If it be true that each and all of us are utilizing every means at our command to consummate the same great commission to disciple the world then it naturally follows that our usefulness in Christian work would be manifold multiplied by working together as a united force.

Believing as we do that Organic Union is practicable, desirable and feasible, we recommend:

1. That the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church unite organically into one body, under the denominational title of: The United Methodist Episcopal Church.

2. That this recommendation for Organic Union be presented for ratification to the General Conferences of the three above named denominations in their order of meeting; namely, to the General Conference of the Colored Methodist Episcopal Church, which meets in Chicago in May, 1918; to the African Methodist Episcopal General Conference, meeting in St. Louis, Mo., May, 1920; and to the African Methodist Episcopal Zion General Conference, meeting in Knoxville, Tenn., May, 1920.

3. Should these three named denominations at their quadrennial meetings aforesaid approve and ratify the recommendations herein named, we further recommend that said articles so approved be sent for ratification to the annual conferences of the three named denominations in the order of their annual meetings next following ratification by the two General Conferences meeting in May, 1920.

4. That copies of these recommendations be carried by each presiding elder and pastor from the annual conference to the district or charge to which he may be assigned, namely, each district, circuit, station and mission.

That said pastor, upon taking charge of his station, circuit or mission, as the case may be, inform the people that upon a certain day and date, allowing at least thirty days' notice, and not later than ninety days thereafter, they would be called together to vote upon the resolution touching Organic Union between the three denominations above named; and at said called meeting, after at least thirty days' notice had been given, the above resolution, No. 1, be read and after mature deliberations voted upon.

5. Should three-fourths of the members of the annual conferences present and voting, and a majority of the members of each local church or congregation present and voting, vote for the said resolution number one, on Organic Union, then it shall be declared as adopted by said annual conferences and local churches or congregations.

Correct copies of the minutes bearing upon the subject, kept by the annual conferences and the congregations, giving date of meeting at which the vote was taken, the number voting for and the number voting against, shall be presented to the next ensuing General Conferences of the three denomniations aforesaid, meeting respectively in May, 1922, and May, 1924.

6. That a true and accurate record of this said meeting of each congregation shall be made and kept, showing the date and place of meeting, the number voting for and the number voting against the said resolution on Organic Union, and one copy of the same duly signed by the pastor and attested by the church clerk or secretary of said meeting shall be forwarded by mail to the secretaries of the commission designated by the General Conferences above named, and one copy duly signed by the pastor and attested by the church clerk or secretary of said meeting, shall be deposited with the pastor, and by him presented for record at the next ensuing annual conference of which he is a member.

CHURCHES GAIN IN MEMBERSHIP

An Increase of 20 Per Cent in Ten Years.

191,722 MINISTERS

In All 201 Denominations Are Represented.

BROOKLYN N Y TIMES
MAY 2, 1918

Washington, May 2.—During the ten-year period ended December 31, 1916, the total church membership in the United States increased from 35,068,058 to 42,044,374, or by 19.9 per cent.; the number of churches, from 212,230 to 228,607, or by 7.4 per cent.; the number of ministers, from 164,830 to 191,722, or by 16.3 per cent.; the number of Sunday school scholars, from 15,337,811 to 20,569,831, or by 34.1 per cent.; the number of Sunday schools, from 192,722 to 207,789, or by 7.8 per cent.; and the number of Sunday school officers and teachers, from 1,746,074 to 2,049,293, or by 17.4 per cent. These data, which constitute a few of the significant facts developed by the Census Bureau's recent inquiry relating to religious bodies, are contained in a statement issued by Director Sam L. Rogers and compiled under the supervision of William C. Hunt, chief statistician for population. The statistics presented are preliminary and subject to later revision, but are substantially correct.

The total number of denominations covered by the statistics was 201, an increase of 13 over the number reported for 1906. This increase is the net result of the consolidation or dropping out of 16 small denominations and the addition of 29 small denominations, the latter comprising some which were actually in existence in 1906, but not then brought to light and others resulting from consolidation of formerly independent churches, reorganization within existing denominations, etc.

Of the 42,044,374 church members reported, 15,742,262, or 37.4 per cent were Roman Catholics; 250,340, or 6-10 of 1 per cent., were adherents of the Eastern Orthodox church (Mainly Greek Church and Russian Church); 159,998, or 9-10 of 1 per cent., were members of Jewish congregations; and the remainder, 25,691,774, or 61.1 per cent., comprised the membership of the various Protestant churches, together with that of a few bodies, such as the Latter Day Saints, the Spiritualists and others, not usually considered as belonging to any of the groups named.

In comparing the figures just given it should be borne in mind that the Roman Catholic and the Eastern Orthodox churches include in their membership all infants and the children who have been baptized, whereas the Protestant churches do not, as a rule, receive young children as members; and that in the case of some of the more orthodox Jewish organizations only the male incorporators of the institutions or those who have bought shares or memberships in them are treated as members. The foregoing percentages, therefore, overstate the relative strength of the Roman Catholic and Eastern Orthodox churches and understate that of the Jews.

The canvass showed nine denominations which had a total membership of more than 1,000,000 each and an aggregate of 32,463,732, or 77.2 per cent. of the entire membership reported for all religious bodies. These organizations, with their membership, were as follows: Baptist, Northern, 1,227,448; Baptist, Southern, 2,711,591; Baptist, National (colored), 3,018,341; Disciples of Christ, 1,231,404; Methodist Episcopal, 3,718,396; Methodist Episcopal, South, 2,109,061; Presbyterian in U. S. A., 1,613,056; Protestant Episcopal, 1,093,173; Roman Catholic, 15,742,262.

The aggregate membership of the several Baptist denominations (North, South, Colored, and 14 others) was 7,236,650; of the various Methodist denominations (Methodist Episcopal, Methodist Episcopal, South, Methodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist, Episcopal, and 11 other Methodist denominations, 5 of which are white and 6 are colored) 7,165,986; of the Presbyterian denominations, various bodies, 2,257,439, and of the 21 Lutheran denominations 2,463,265.

The total number of ministers reported, 191,792, comprised 20,287 Catholic priests, 356 priests of the Eastern Orthodox Churches, 719 Jewish rabbis and 170,359 ministers of other churches, mainly of Protestant denominations. The percentage of increase in number of ministers during the ten-year period, 16.3, was somewhat less than that in membership, 19.9. The average number of church members to each minister for all denominations in 191 was 219. For the Roman Catholics, however, the corresponding average 776, was much larger.

The canvass showed 207,789 Sunday Schools, with 2,049,293 officers and teachers and 20,569,831 scholars. These totals comprise 195,276 Sunday Schools with 1,959,918 officers and teachers and 19,951,675 scholars, conducted by church organizations, and 12,513 undenominational and union Sunday Schools, with 89,375 officers and teachers and 618,156 scholars. The average number of officers and teachers to each denominational Sunday School was thus almost exactly 10 and the average number of scholars was a small fraction more than 100; whereas in the case of the undenominational and union Sunday Schools the average number of officers and teachers was a little more than 7 and the average number of scholars not quite 50. The number of scholars in the Roman Catholic Sunday Schools, 1,853,245, was equal to 9.3 per cent. of the total for all denominational Sunday Schools. This proportion was very much smaller than the corresponding one, 37.4 per cent., which Roman Catholic Church membership represented of the total. This difference is due in large part to the fact that the attendants at Protestant Sunday Schools include many adults, whereas practically all scholars in Roman Catholic Sunday Schools are very young children, and in many cases the parochial school takes the place of the Sunday School. Moreover, as already pointed out, the total membership of the Roman Catholic churches includes all infants and children who have been baptized, whereas that of Protestant churches consist almost entirely of youths and adults.

METHODISTS SOLVE MOST OF PROBLEMS

That Statement Given Out by Unification Commission When It Adjourns at Savannah.

Constitution 2-7-18

Savannah, Ga., February 6.—After sessions covering a period of two weeks the Methodist unification commission, composed of units from the northern and southern Methodist churches, adjourned this afternoon.

Immediately following adjournment a statement signed by A. W. Harris, representing the northern church, and Frank M. Thomas, representing southern Methodists, was given to insistent newspaper men.

"The joint commission adjourned to meet in St. Louis, April 10, 1918.

"Solutions have been found for almost all of the problems dividing the two Methodisms.

"The status of the central conference to be created has not been fully determined and was pending when the two commissions adjourned."

NATIONAL BAPTIST THEOLOGICAL SEMINARY AND TRAINING SCHOOL OPENS ITS DOORS

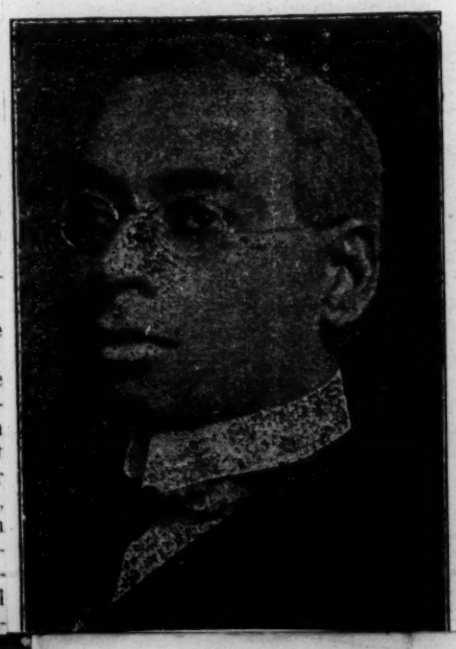
Auspicious Beginning of Great School--Throngs of People Present--Large Enrollment of Pupils--Excellent Work Outlined For Courses of Study--Money Pledged.

CONSTRUCTIVE WORK OF CONVENTION ASSURED

Culminating the efforts and desires of the Negro Baptists of America for the past generation, the National Baptist Theological Seminary and Training School of the National Baptist Convention (unincorporated) opened its doors in a summer session Monday morning at 10:30 o'clock. An enthusiastic and representative audience gathered in the spacious chapel and listened to an interesting opening exercise. At the close of the exercises the guests inspected the building.

For at least one generation, since many of those who will attend the school were infants when the project was first mentioned, the Negro Baptists of the United States have been attempting to own a Trainnig School for the religious education of Negro men and women along lines purely Baptistic. This effort was under the direction of the National Baptist Convention. However, the plans laid for the opening of a school, at some central place, failed to materialize and it was left to that division of Baptists known as the unincorporated convention of which Dr. E. P. Jones is president, to select a site and pay the first installment on a piece of property that is eminently fitted as a place where Negro men and women may receive that training so very necessary, if they are to intelligently spread the gospel.

The exercises of the morning were opened by singing wtih Mrs. J. L. Harding at the organ. The Scripture lesson was read by Dr. Clark, pastor of the Mt. Olive Baptist Church and chairman of the National Baptist Publishing Board. A fervent prayer was offered by Rev. G. B. Taylor, pastor of the Second Baptist Church and a member of the National Baptist Publishing Board. At the conclusion of the prayer the audience jonied in singing "Leaning on the everlasting arm." Dr. C. H. Clark was introduced by Rev. J. C. Fields, pastor of the Pleasant Green Baptist Church and a member of the National Baptist Publishing Board, who as Dean of the institution acted as master of ceremonies. Dr. Clark spoke interestingly of the work of the committee in charge of the work and stated that the fact that they were that morning seated in the buildings, for the purpose for which they had come, placed him in the same predicament that the Irishman was who came to America years ago. Continuing, he said: "Two Irishmen came to America and started out to see the sights. They had not gone very far before one of them disappeared from view in a cistern. The other Irishman, greatly alarmed, rushed to his rescue with these words: 'Faith, and Pat, be ye dead?' Pat responded: 'No, Mike, I be not dead but speechless.'" Following up this point he related many happenings that had occurred in the transaction which gave to the Negro Baptists of the country this handsome piece of property and concluded his remarks by encouraging them to stand up like men and see that the institution had a great future.



REV. J. C. FIELDS,

Dean National Baptist Theological Seminary and Training School.

At this point Dr. R. H. Boyd, founder and secretary of the National Baptist Publishing Board of the National Baptist Convention (unincorporated) and the man whose energy and foresight were the cause of the Baptists having this valuable piece of property offered them within twenty-four hours after it was placed in the market for sale, was introduced by Dean Fields. As Dr. Boyd came from his seat in the audience he was given an ovation. In beginning his discourse, Dr. Boyd stated that he was going to preach a little sermon and would take for his text "Grow in Grace." During his discourse he illustrated his points from the botanical world, saying that plants grow from the inside and if the Negro Baptists were ever to amount to anything, they must grow from within and not depend on outside help, as outside help would always make them subservient to the source from which the help came.

Intense silence prevailed in the room as he told step by step of the plans that finally ended in the Baptists securing the school property and had its final grand climax in the exercises of the morning. He then told of the adverse criticisms that had made some of the brethren think the task too great, and ended by telling them that he had just concluded a conference with two gentlemen representing other denominations who would take the property off their hands at any moment they were ready, either by rent, lease or sale. At this moment several gentlemen rose to their feet and declared that the Negro Baptists would never stand for putting their hands to the plow and looking back. One eminent pastor stated that he would be willing to devote all his salary to the project before such a step should be taken. Dr. Boyd concluded his speech by outlining plans for the scholastic year, frankly stating that his plans were simply suggestions, as he was not a member of any of the committees. Before he sat down he told of a trifling damage the storm had done to one of the buildings and in less than five minutes the brethren had subscribed the amount necessary to repair the damage. Those subscribing were: Dr. C. H. Clark, $5; Dr. J. C. Fields, $5; Rev. Alexander, $2.50; Rev. Alexander, $2; Rev. H. M. Burns, $2.50; Rev. J. T. Tunstall, $2.50; Dr. J. A. Lester, $1; Rev. Terry, $1.

A short talk was made by Dr. J. A. Lester, who stated that if the Baptists were not going to use the property at once, Meharry Medical College might be able to use the same as an army hospital. Several other prominent gentlemen spoke and pledged their support.

NEGRO IS BAR TO UNITY OF NORTH AND SOUTH CHURCH

The Montgomery Ala. May

Commission on Unification of Methodism Finds Negroes to Be Stumbling Block to This End

6 5, 1918

(Associated Press.)

ATLANTA, Ga., May 4.—The disposition of the negro Methodists is, and wil lcontinue to be for some time, the stumbling block in the way of the Union of American Methodists. This was the gist of the report of the commission on unification presented to the general conference of the Methodist Episcopal Church, South, in today's session. The report was signed by Bishop Warren A. Candler as chairman, and read by the Rev. Frank M. Thomas, Louisville, Ky., secretary.

"Your committee deeply regrets that our negotiations with our brethren were not more fruitful in immediate results," declared the report.

Labors Not In Vain

"At the some time we are sure that our labors were not in vain. We take great pleasure in bearing testimony to the Christian spirit in which the important and delicate discussions were conducted The attitude of the commisioners of the Methodist Episcopal Church was always courteous, nobly generous and increasingly considerate. We met and labored in an atmosphere of prayer; we parted in an atmosphere of love."

Continue Communion

While the report was not discussed on the floor of the conference H. H. White, Alexandria, La., a member of the commission declared unofficially that the most hopeful sign in the report was the request for a continuance of the commission, with a view of finally effecting union of the churches.

"As matters now stand the two commissions are radically divided," Mr. White stated. "I believe that an element of the Methodist Episcopal Church wish the negro could be segregated into an independent organization. The commission will contiue to be divided on the negro question until such time as the Northern Church sees fit to, and is able to put its negro membership in a separate church. When the Methodist Episcopal Church recognizes the fact that the whole question is one of race rather than class, the prospects of union will be brighter."

Wilson Endorsed

Aside from the report of the commission on union the day's business consisted in the reception of additional memorials and resolutions from the annual conferences. These were featured by the adoption of a ringing resolution endorsing President Wilson's conduct of the war and pledging him the support of the two and a quarter million Mehodists represented by the conference.

At a meeting tonight of lay delegates measures already submitted to the conference bearing on the election of stewards from church conferences instead of quarterly conferences and larger lay representation in the annual conferences. The movement to elect a delegate from every church within the bounds of an annual conference was opposed.

Bishops Will Preach

Tomorow the pulpits in all the evengelical churches in Atlanta and suburbs will be filled by the bishops and other leading ministers attending the conference. G. H. Armistead of Franklin, Tenn., was assigned to speak to the soldiers at Camp Gordon.

BISHOP CARTER TAKES OVER $100,000 CHURCH FOR THE C. M. E. —BISHOP CLEAVES DELIVERS GREAT SERMON.

The Birmingham

Chicago, Ill., November 4, 1918.

(Special to The Birmingham Reporter)

—Colored Methodism received a great impetus here last week when Bishop R. A. Carter consummated the biggest church bargain ever pulled off in this city, and brought to the C. M. E. connection the big Park Avenue church on the West side, which, with its equipment, is worth $100,000. Services were held there Sunday when Bishop N. C. Cleaves of Memphis, Tenn., preached a great sermon, and Editor J. Arthur Hamlett of Jackson, Tenn., spoke at night. Drs. N. L. Smith of St. Louis, W. H. Parker of Gary, Ind., W. S. Ferguson of Milwaukee, Winters and Bryson of this city took part. Bishop Carter is a great missionary and is rapidly establishing his church in the north.

Church—1918

GENERAL BAPTIST CONVENTION HOLDS GREAT SESSION

The Dallas Express

After several postponements, the General Baptist convention convened in this city and was called to order by President [illegible] Campbell of Austin, Texas, at 10 a. m., Wednesday, November 28th and with very few preliminaries, the messenger began enrolling immediately while "Four Minute Talks" were being made by the Moderators of various associations.

12-1-18

Dr. Hailey (white) pastor of one of the Baptist churches of the city was then introduced and in a short, but pointed address assured the convention that the white Baptists of the city and state were in full accord and sympathy with the work being done by the General Convention.

At noon the introductory sermon was preached by Dr. Wm. Johnson of Houston.

At 4:30, the President's Annual address was delivered before a large and appreciative audience. President Campbell recounted the work of Baptists of the state and nation during the past year, urging that every Negro Baptist, who had "an ounce" of race pride, show it by remaining loyal in their support of those institutions being fostered by the race and denomination, both in the State of Texas and throughout the nation. He especially urged that unstinted support be given to the National Baptist Publishing Board, Dr. R. H. Boyd, secretary.

After the report of other officers the convention went into election of officers, re-electing all former officers for the ensuing year.

The feature of Wednesday night's program was the special Jubilee Concert by the big convention chorus, followed by a most cordial welcome address from his honor.

Mayor Lawther, who spoke in glowing terms of the accomplishments of the Negro citizens of Dallas, and their inestimable worth to the communities in which they live.

Thursday was devoted to reading of reports by the secretaries of the various boards.

The "Thanksgiving sermon was preached by Dr. F. H. Cook of Little Rock, Ark.

The feature of Friday's meeting was the reading of the report of Secretary Fuller of the Educational Board, followed by addresses by Hon. M. H. Wolfe and other distinguished white Baptist.

A campaign for a half million dollars for education was then launched. Mr. Wolfe headed the list with $500,00 and promised that more would follow. The pledges of District Associations, churches and individuals amounted to $180,000.00.

Dr. E. P. Jones, president of the National Baptist convention and Rev. Henry Allen Boyd, Secretary of the National Sunday School Congress, were the speakers, who addressed the meeting, on Friday night. As usual the singing by the chorus was a big feature of the evening.

Saturday was given over to finishing reports of committees, etc.

Saturday night was "Memorial night" which was very solemnly observed.

Sunday morning and night, the visiting ministers filled various churches, including the Hickory St. Baptist church, (white) where the convention chorus in response to a request from Rev. Salle rendered a sacred concert, preceeding the sermon, which was preached by Rev. Gathings, the secretary of the Home Mission Board.

The closing sermon was preached at Mt. Rose Baptist church, by Dr. W. M. Johnson of Houston.

Cash raised by the various departments of the convention during the year was $215,000.

Monday night, the chorus held a reception in honor of Prof. H. B. P. Johnson, presenting to him as a token of their appreciation of the service rendered them, a beautiful black velvour hat. The presentation speech was made by Mr. J. C. Freeman.

Thus ended what was one of the greatest sessions in the history of the General Baptist Convention.

SUMMER SCHOOL FOR PREACHERS

Nashville Globe April 12, 1918

THEOLOGICAL SEMINARY TO BE USED—COURSE OF SIX WEEKS —DRS. ELLINGTON AND FIELDS ON FACULTY.

A summer school will be conducted for six weeks in this city at the Theological Training Seminary, according to information just given out in a statement from President J. L. Harding, of the State Convention who said, "An opportunity to pursue a theological and missionary training course during the summer months will be given the young men and women of this city and state." It is learned definitely that the Executive Committee in its meeting in planning for the educational interests of the Sate decided on a six week's course of theology and missionary training. They have already received consent of the Educational Board of the National Baptist Convention to use the property recently purchased. Both buildings will be thrown open and the student body will be given the same advantages that are to be offered by the first effort of the National Theological Seminary and Training School to be operated under the National Baptist Convention by a state organization in the United States. Much interest is centered in this new move on the part of the Tennessee Baptists. It is understood that these plans were worked out in the past six months, in fact, these plans have been under way ever since the adjournment of the Convention at Atlanta last September. It was not until certain details were worked out that the various [illegible] represented could determine on the scope of the work according to the best informed denominational leaders around this city.

Further announcement with full detail as to the opening is expected daily. Leading men from all parts of the state will be invited and a day set apart and given entirely to Theological Seminary activities. A big educational campaign has already been launched, under the auspices of the State Educational Board. President Harding who is also one of the trustees of the school says that constant applications for entrance to the seminary have been coming in each week.

In addition to the school work there will be an army in the furrows conducted on the campus which takes up five acres and it is understood that boy cadents under the command of Col. Gore, will look after the truck gardening and that each afternoon these Sunday school boys will spend their evenings on the campus while the student body takes its summer course in Theology and missionary training on the inside. It could not be learned just who would head the faculty, nor be the president, but it is understood that there will be such instructors as Dr. W. S. Ellington, of the editorial staff of the Publishing House, who is also pastor of the First Baptist Church, East Nashville, Rev. J. C. Fields, who for a number of years was a member of the faculty of one of the universities of the city and who also is pastor of Pleasant Green Baptist Church on Jefferson street, and President Harding, who is pastor of the Third Avenue Baptist Church, will be among the first named instructors for the summer school. Associated with them will be the pastors of the various churches in the city, together with leading educators who will be invited to speak on special subjects during the summer school period.

CAN WE HAVE PEACE?

The Baptist Van Guard April 4th 1918

In his leading editorial week before last week, Editor John H. Frank of the Union gave a sort of forecast of the outcome of the peace pact and recited both truth and falsehood as to the conditions of peace. He stated that "The Washington charter is to be annulled, the pending lawsuit is to be withdrawn, Dr. Morris, Secretary Hudson and other officers are to retire. Dr. Boyd remains Secretary of the Publishing Board."

Any one who read the document upon the adoption of which we are to have peace and union, will be able to see at a glance that Editor Frank did not strike the truth but once, and that was when he spoke of the charter. There was no harm in the charter, but our brethren claimed to have left the convention on account of the charter, and at once, with the commission on the side of the regulars, the charter became a plain case of meat eating and broterly offence. In case of the withdrawing of the lawsuit, this was modified by certain conditions that must be met on all sides, as a the document shows, and as Editor Frank knows.

Coming now to the retiring of one set of officers and the retaining of Dr. Boyd and other officers on that side, Brother Frank knows nothing was said about this in the joint Commission and nothing is said about it in the document. Hence, in these particular regards Brother Frank did not only miss the truth, but he published a positive falsehood, which no religious editor can afford to do unless he shows that he is a full member in good standing in the Annanias Club.

And now, turning to the subject of this Editorial, can we ever have peace? Will untruthful agitation bring us any nearer to it? Will whetting our knives for one set of officers on one side and the cloaking and defending of another set on the other, ever bring us to the truth and to a peaceful harmonious agreement? We trow not.

There are good brethren on both sides of this thing who have grown tired. They don't only want peace, but they want union. If they can't get both, they atleast want peace, which in plain spelling is "letting alone". They know that they have been paying too dearly for a whistle. They know that many during this religious warfare, are getting too much sugar for a dime, and they want the whole thing stopped, and let us back down to normal conditions. We believe too, that these are greatly in the majority and will in a few months from now, make it mighty warm for the agitator and the falsifier.

No, we can not have peace under such leadership as the Editor of the Union-Review and the two or three men by whom he is inspired. But peace has been ordered by the people. The Commissioners have gone up to Jerusalem and made arrangement for it. "The apostles and Elders came together for to consider this matter" (Acts 15:6), "And put no difference between us and them" (Acts 15:9). And now rather than stand in the way of peace and union, one would better prefer to have a millstone around his neck, and be cast into the depths of the sea. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let itbe afraid."

Dr. E. C. Morris is in the East at this time, Among the many other good things he will do will be the task of persuading the Newark people give away to Washington City this year, so as to allow the National Baptist Convention fullest freedom in making unification possible. If we don't meet in Newark we will very likely go to Washington. We ought never to go back to Chicago unless we can get the assurance that we wont meet another "packed house".

April 4th 1918

The Editorial in the Union Review this week is a little more sober than that of last week; but it stil scatters and dissertates. The mischief however, has already gone forth. Furthermore, the "resume" of Dr. Boyd in this week's issue leaves no doubt as to where he stands on

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the question of property ownership and convention control. What will come of the Memphis Peace Conference and Peace Commission's work remaing to be seen. Meanwhile let us adopt the policy of "watchful waiting".

NEGRO LEADERS CONSIDER THE WAR PROBLEMS.

Savannah Tribune

Three Days' Conference at Talladega College is Termed Successful

SEVEN STATES REPRESENTED

Questions arising out of our participation in the world war meet us on every side. Our kindred are entering the army; our diet has its limitations; war taxes are attached to our receipts and our messages; railroad fare are increased; and the government is asking for our savings and for our service in many ways.

But we should not lose sight of certain aspects which as moral beings we must regard. The church must be alert, and open its ear to the manifest teachings of these strenuous times.

Under the auspices of a national committee representing subsidiary organizations to promote peace through a world alliance, a series of ministers' institutes are being held throughout the country, devoted to a consideration of such topics as:

America's participation in the war and our relation to food conservation, materials, men and morale: The moral aims of the war; The historical background of the war: The teachings of the war: The religious outlook: The war and the future: Education now and after the war: The reconstruction of our social, religious and economic life: How to make President Wilson's ideals, as expressed in his messages, effective in the local community.

The institute held at Talladega college July 9,10 and 11 concerned itself with these questions. The institute was presided over by L. V. Gordon of New York, who won the confidence and regard of the entire body. The following speakers handled their subjects with great acceptance; Bishop L. B. Scott, Nashville; Bishop W. H. Heard, Piladelphia; Dr. F. S. Van Epps New York; Dean L. B. Moore, Howard University; Prof. G. E. Haynes, federal department of labor; Rev. Lawless, New Orleans, and others.

Mayor J. W. Vandiver was present at one of the sessions, and expressed his interest in the meeting and its aims. He captured the audience completely.

Th following statistics concerning the attendance on the institute, are of interest: States represented, Alabama, Georgia, Florida, Louisiana, Pennsylvania, Tennessee, District of Columbia. Cities represented: 29. Denominational connection of delegates: Baptsist, Congregational, fuor branches of Methodists, Presbyterians. One hundred and three persons were registered as follows: Bishops, 3; pastors, 75; presiding elders, 12; college and school officers, 5; others, 8.

Large audiences attended the sessions On Wednesday the local Red Cross organization came, over one hundred strong, and the ministers of the city and county appeared in a body.

The testimonies to the far reaching and valuable effects of the institute were numerous and hearty. The following resolutions were adopted:

The folowing resolutions from the committee were adopted:

1. That we express that the ministers and educators' institute, held at Talladega college July 9-11 under the auspices of the national committee on churches and the moral aims of the war, has been inspiring, encouraging and constructive beyond any words of this committee to express.

2 That a vote of thanks be extended to Talladega college for the splendid entertainment and pleasure rendered the delegates in attendance.

3 We recommend that the "follow up" meetings be held in all of our communities in which both white and colored citizens co-operate in spreading te message

4. We recommend co-operation of all our race leaders in this world war crisis, irrespective of any difference whatever.

5. We recommend that all people put in full time in their various occupations and that the government be urged to give honorable recognition for 100 per cent. service at home as well as on te battle front.

6. We pledge our unswerving loyalty to the President of the United States and the suport of his policies in prosecuting the war for universal democracy, international justice and a league of nations, through this commitee.

7. This committee begs to call attention of instances of misapplication of the "work or fight"order, and asks the national committe down of the danger of the breaking down of the morale of our people by misinterpreting

8. We recommend that emphasis be put on universal education in city, state and national institutions.

9. We further recommend that no effort be spared on our part or on the part of any of our friends to secure for us the passage of such acts as will guarantee us and our children the full enjoyment of all the rights and privileges of democracy that we are fighting to make safe in the world.

10. We recommend that excerpts of these splendid papers and addresses be put in pamphlet form in order that the message may be distributed to the masses of our people.

11. We vote our thanks to the splendid speakers who have brought such live messages of power and blessings as we have had in this meeting.

12. We extend a hearty vote of appreciation to the national committee and to L. V. Gordon as a most efficient chairman and for his business management of this institute, that has released such a magnificent wealth of clear thinking and profound moral aims and request that the national committee hold similar institutes in all of the large centers of the south.

Respectfully submitted and adopted by unanimous vote:

Rev. Alfred Lawless, chairman; Rev. A. C. Wiliams, Pres. N. B. Young, Rev. A. J. Stokes, Rev. W. H. Mixon, Rev. John E. Ford, Rev. W. L. Cash, Rev. R. B. Hudson, secretary.

R. B. Hudson, secretary.—Talladega Daily Home.

DR. JUDKINS AND THE NATIONAL BAPTIST CONVENTION

Rochester Planet 3-23-18

Rev. Robert Chapman Judkins, D. D., pastor of the Salem Baptist church of Jersey City, New Jersey, is making another effort to bring together the warring factions of the National Baptist Convention. In this issue he charges that ten men, six on one side of the controversy and four on the other, are secretly planning to prevent the amalgamation and union of the two factions of the Baptist denomination. It does not take either a seer or a prophet to understand that President E. P. Jones and Rev. R. H. Boyd constitute a part of the membeship on the one side, and some others close to President E. C. Morris, if not President Morris himself on the other.

The inference is that while the latter is favoring union away down in his "heart of hearts," he hopes that it may not be consummated. We are not ready to share in this opinion of this distinguished churchman. We can see that upon the basis of peace as arranged at the Memphis meeting that he is not over-enthusiastic at the consummation of the desires of the Baptist people of this country. Even should this be true, who can blame him? So far as we have been able to observe the Boyd Jones faction "drove a good bargain." They were assuredly given more than they conceded.

Dr. Judkin's plan is to arouse public sentiment to a point where the leaders will be forced to agree to the findings of the peace commission. We have never been able to see why both sides should not have accepted the tentative agreement as concurred in by their representatives. Certain it is, the sentiment of the country will be with the Morris side of the contention, if that side should live up to the agreement and the other side should not do so. Recognition will be accorded to the loyal Baptists of the National Baptist Convention and the National Baptist Convention unincorporated will find itself in a most embarrassing predicament.

We are disposed to agree with some of the critics of both sides when they assign office and money as being the underlying cause of the disgruntlement and the blocking of the machinery for the promotion of peace. It has always been so. The colored Elks got rid of this phase of the situation by specifying one man from one faction should be exalted Ruler for one term and one from the other faction the term following. This brought peace and promoted harmony. It will be a difficult task though to agree upon any basis, other than that acquiesced in b ythe Baptist representatives at Memphis.

Men who will not live up to an agreement in one instance cannot be logically expected to live up to an agreement in another. When honor is found wanting then honorable discussion is out of the question and we can only wait for that period of sober thought and Christian judgment when the heart-burnings, personal grudges and selfish ambitions on the part of those chosen to lead us shall have passed away forever.

FINANCES OF A. M. E. CHURCH SHOW INCREASE

The Afro-American April 19, 1918

Washington, April 18.—Migration and the world war did not cripple the general church finances of the A. M. E. Church during the fiscal year ended March 31. Prof. John R. Hawkins, financial secretary of the denomination, reporting to the financial board at its annual meeting, held Wednesday at the headquarters of the financial department, 1541 14th street northwest, that $245,522.44 had been collected in "dollar money" receipts during the year. This is an increase of $21,924.52 over the previous year. Only three Episcopal districts showed a decrease—the Fifth, Ninth and Twelth. The Second district, over which Bishop J. Albert Johnson presides, raised $19,711.61, an increase of $1,017.17, while the Eleventh (Florida), over which Bishop John Hurst presides, reported $21,830.34, an increase of $2,354.49.

In calling the meeting to order, Bishop Benjamin F. Lee, chairman of the board, delivered a brief address, in which he recounted the work of the denomination, mentioned its needs and adverted to the world war.

The following members of the board were present: Revs. M. W. Thornton, A. L. Gaines, T. H. Jackson, A. J. Carey, S. P. Roseborough, R. W. Mance, E. H. Shelto, S. P. Johnson, J. E. Starks, J. D. Dennis, J. R. Ransom and J. W. Saunders.

The report of Professor Hawkins gave a vivid picture of the financial status of the denomination. The "dollar money" receipts by Episcopal districts follow: First, $17,193.57; second, $19,711.61; third, $10,443.42; fourth, $16,127.40; fifth, $17,609.30; sixth (Georgia), $33,527.56; seventh, $21, 996.65; eighth, $22,155.51; ninth, $21,488.68; tenth, $14,154.27; eleventh, $21,830.34; twelfth, $21, 471.25; thirteenth (West Africa), estimated at $387.87; fourteenth (South Africa), estimated at $4,795.86; fifteenth, $2,828.15.

Of this big sum, eight per cent each, or $19,635.15 each, went to the educational, missionary and church extension departments; 36 per cent., or $88,358.20, was retained by annual conferences for the support of superannuated ministers, widows and orphans; and the remaining 40 per cent, or $98,175.77, kept in the treasury in order to meet general church demands as they fall due.

Prof. Hawkins told the committee that it had been estimated that various A. M. E. Churches raised $1,600,000 for local needs last year, that $125,000 had been raised for education and $90,995 for charitable and benevolent needs. He urged that an adequate fund be raised for the care of worn out ministers. He also reported that his department had given support to the food conservation propaganda, had aided in getting four army chaplaincies for African Methodist ministers and had urged the purchase of Liberty Bonds and Thrift Stamps.

The report of Secretary Hawkins was minutely examined by the auditing committee, and they reported it was correct and worthy of high commendation. A number of recommendations were made and a few appropriations made to various interests.

Church—1918

COLORED BAPTISTS AGREE TO HOLD A PEACE CONFERENCE

To Meet in Memphis, Tenn., on Monday, March 18.

the New York age March 9, 1918

COMMISSION NAMED

Morris and Jones Factions are Both Well Represented.

WHITE BAPTISTS ACTIVE

Commission from Southern Baptist Convention To Take Part In Deliberations—National Baptist Convention Split at Chicago in 1915—Rev. R. C. Judkins Calls on Ministry to Do Its Part to Reunite Forces.

(Special to THE NEW YORK AGE.)

Memphis, Tenn.—Sentiment for peace among the two warring factions of colored Baptists has become so strong that a "Peace Commission," composed of Morris and Jones supporters, has been named, and March 18 set as the date when the commissioners are to meet in Memphis and discuss the advisability of healing the breach made in 1915, when the National Baptist Convention split at Chicago.

Members of the commission appointed are: Representatives of the Morris faction, the Revs. T. O. Fuller, Memphis; L. K. Williams, Chicago; A. T. Griggs, Dallas; Joseph A. Booker, Little Rock; C. T. Walker, Augusta, Ga.; W. H. Moses, Philadelphia.

Representatives of the Jones faction, the Revs. D. B. Gaines, Little Rock; George W. Alexander, Vicksburg; John W. Hurse, Kansas City, Mo.; E. W. Bowen, Spartansburg; J. L. Harding, Nashville; S. R. Prince, Ft. Worth.

A second commission, composed of representatives of the Southern Baptist Convention (white) has been appointed to sit with their colored brethren and help bring order out of chaos.

The Rev. R. C. Judkins, pastor of Salem Baptist Church, Jersey City, N. J., and who has been earnestely working for months to bring the two warring factions together, has issued the following statement to the colored Baptist ministers of the country:

"There are seventeen thousand Negro Baptist ministers in the United States. They, all of them, are effected by the evils growing out of the division; therefore, they should be interested in any movement looking forward to a healing of the awful breach. They can write one or all of the members of the commission asking them to do all in their power to reunite our forces.

"Again, each minister can lead his congregation to a throne of Grace, and there ask for the presence of the Holy Spirit, that the commissioners may be led in the right way. We call upon our laymen and the race papers to join in this movement to help in the reunion of our forces.

"Since 1915 our denomination has been torn asunder. All thoughtful men and women have seen the weakness and folly of division, and we now seek peace and reunion. It is possible to have this without destroying any of our workers and leaders, and we hope that brotherly love will soon be restored, and that to the remotest corners of the United States to South America, to the West Indies and to Africa the gladsome news will go forth that the war is over."

ANOTHER RELLIGIOUS HOUSE

Nashville

C. M. E. CHURCH SEES FIT TO CH PLANT—DR. J. A. HAMLET INDEX WILL B

Another Religious Publishing House has been secured for Nashville and another enterprise that will employ Negro help and Negro labor has been awarded the City of Opportunity. This time it is the Colored Methodist Episcopal Church which in its recent General Conference held at Chicago, voted to move the C. M. E. Publishing House from Jackson, Tenn., to Nashville, and the order was that as soon as practicable the Rev. Dr. Martin, who is the agent, proceed to carry out the instructions to move the location to the capitol city of the state. While the announcement of the establishment of this new religious enterprise is belated in being made, the city of Nashville and its business interests have already lined up and are making every possible effort to assure the C. M. E. people that they have begun wise and forward steps. The plant located at Jackson with all its machinery is to be dismantled and moved here. They publish a complete series of Sunday school literature under the auspices of their connection. Not only will the Publishing House with its interests come, but The Christian Index, the official organ of the C. M. E., edited by Dr. J. A. Hamlett, will come with the plant, thus Nashville secures another newspaper. In addition to this the secretary of education under the C. M. E. Church is also to establish office in this city.

Just where the new Publishing plant will be located has not yet been agreed upon, but it is understood that a number of real estate men and business firms and affiliating publishers have offered their services. Letters of congratulations have been poured in upon Dr. J. A. Lester, who is a member of the publishing committee and the president of the laymen's movement congratulating the church upon what is regarded as perhaps the best move they have made for a number of years. While the vote on organic union was regarded as an important piece of legislation, the consensus of opinion seems that the most helpful part from which the church is to receive the greatest immediate relief will be the advantages secured by bringing such a plant to Nashville where it can have the co-operation and affiliation of the number of denominational plants already located in the city. It is stated that the M. E. Church, South with its mammoth concern on Broad Street, has congratulated the C. M. E. on the move that the National Baptist Publishing Board has also sent a letter of congratulations and that a number of other firms have done likewise. Just whether the C. M. E. people will begin their dismantling and changing location from Jackson to Nashville before fall could not be learned, but those in authority and higher up in Methodist circles feel that no time will be lost and that before long the wheels of the machinery and the office force of this institution and plant will be on their way to the "City of Opportunity."

COLORED CATHOLICS SHOW LOVE FOR U. S.

Old Glory, Service Emblem and Red Cross Flag Blessed and Unfurled at Big Demonstration

PHILA. STANDARD & TIMES
MAY 11, 1918

PATRIOTIC ADDRESSES DELIVERED

Former Altar Boys of Our Lady of the Blessed Sacrament Church Now in France—Crowds View Parade.

A patriotic celebration that will be long remembered by the Colored Catholics of the city took place last Sunday afternoon when an American flag, a service flag with twelve stars and a Red Cross flag, were blessed and unfurled in front of the Church of Our Lady of the Blessed Sacrament, Broad street and Fairmount avenue.

The event was preceded by a street demonstration, and although there was a drizzling rain, crowds stood along the street watching the marchers. The parade formed at Carlisle and Poplar streets and proceeded up Fifteenth street, over Girard avenue and down Broad street to the church. The procession was headed by the boys' band of St. Peter's Church, Fifth street and Girard avenue. The Boy Scouts and band of the Church of the Most Precious Blood, Twenty-eighth and Diamond streets, were also given an important place.

In the line were members of the Holy Name Society and of the Blessed Virgin Mary Sodality and the school children of the parish. The boys wore sashes of red, white and blue, and the girls were dressed in white, their veils caught with red, white and blue streamers. Conspicuous among the banners was the War Savings Stamp school trophy, won by the children of the parish. The A. B. S. Circle and the Red Cross unit of St. Catherine's Church, Germantown, marched with the children of the parish. Every one in the line carried an American flag.

Father Harnett, C. S. Sp., Blesses Flags

The flags were blessed by the Rev. Richard Harnett, C. S. Sp. The American flag was raised over the main entrance, while the service flag was placed over the south door and the Red Cross flag over the north door. As Old Glory was unfurled, miniature flags, concealed in its folds, were scattered among the people. During the flag raising Joseph Brennan, five-year-old midget scout of the Most Precious Blood parish troop, played the "Star Spangled Banner" on the cornet. The little fellow made a fine appearance in his white naval officer's uniform, and his playing was greeted with loud applause.

Father Harnett gave a stirring address, in which he brought out the causes and effects of the great conflict. He declared that the war had brought back to life the slumbering soul of France. Father Harnett said in part:

"The soldier-priest of France—among the bravest of the world—has shown that the Catholic priest can love his God and his country. The twin love of God and country has found a place in his heart. It has been said that the Catholic priest has no love for country. Ah, but deeds speak louder than words! What Church can boast of the most men in the service? Our Church. The Catholic young men have stepped forward, one and all, and showed that there was room in their hearts for the twin love of God and country.

Beautiful Tribute Paid Mothers.

"We are blessing this flag in honor of the young men of this parish who left home and friends for our country's sake and who had the courage to do and die. These same men had faith in the grand old Church that taught them their duty to fight for their country when called."

In closing Father Harnett paid a beautiful tribute to the mothers who had made the supreme sacrifice in giving their sons to their country, the mothers who knew how to distinguish between love and duty.

Among the priests present at the ceremonies were the Rev. Thomas G. Park, pastor of the church, and his assistant, the Rev. Andrew Sheridan, C. S. Sp., and the Revs. Eugene O'Connell, C. S. Sp.; T. A. Wrenn, C. S. Sp.; W. S. Healey, C. S. Sp.; J. A. Hartnett, C. M.; Henry Borgmann, C. SS. R., and D. J. Daly.

Following the outdoor exercises, a May procession took place in the church. The entire body of the edifice was reserved for the Colored parishioners. Visitors were admitted to the gallery. A statue of Our Lady of Victory was crowned with a wreath of flowers. The statue was in a shrine over which were suspended red, white and blue electric lights. Solemn Benediction of the Most Blessed Sacrament was given by Father Healy. Father Wrenn was deacon and Father Daly was sub-deacon. Father Park acted as master of ceremonies.

Closing Demonstration.

The event closed with a patriotic demonstration in the auditorium. Father Park, who presided, said that the country was proud of its Colored people, that they had truly shown their loyalty and patriotism in the crisis. He declared that there were no slackers among the Colored people and that they were always true to the Stars and Stripes. They were in the fight to the finish, he added, and they were doing everything in their power to help the cause, in buying Liberty Bonds, in conserving food, in Red Cross work. Furthermore, he said they were willing to give their life's blood if need be for the salvation of the country. Father Park feelingly referred to the fact that his altar boys of eight years ago were in France to-day.

Former Congressman J. Washington Logue, who has two sons in the service, delivered a stirring oration, in which he said that no man can be disloyal to America and be loyal to God. Dr. G. I. Sobers, a Negro physician, gave an interesting talk and made a deep impression on the audience.

NATIONAL COMMITTEE ON THE CHURCHES AND MORAL

Dallas Express

AIMS OF THE WAR MAKE REPORT. DISCUSS THE PART OF CHURCHES IN RESHAPING CONDITIONS FOLLOWING THE WAR.

7-13-18

More than one hundred of the leading Colored preachers within a radius of one hundred miles of Talladega, Ala., will attend the Institute held at Talladega College on

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

July 9, 10 and 11 under the auspices of the National Committee on the Churches and Moral Aims of the War. This was the first Institute organized by this Committee for Colored ministers. The second one will be at New Orleans, beginning July 23rd, and the third at Hampton, Va., the last week in August.

The purpose of these gatherings which are being held this summer in a dozen or more college and university centres throughout the country, is to study how the churches may make the best use of their opportunities for war service. The "faculty" of the Talladega Institutes includes the following prominent speakers: Dean L. B. Moore, D. D., Howard University, Washington, D. C.; Prof. George E. Haynes, Department of Labor, Washington, D. C.; Bishop Wm. W. Heard, A. M. E. church Philadelphia, Pa.; Bishop W. P. Thirkield, New Orleans, La.; the Rev. W. W. Lucas, D. D., Meridian Miss.; Major R. R. Moton, Tuskegee College; the Rev. Alfred Lawless, Jr., New Orleans, La.; President Frederick A. Sumner, Talladega College; Dr. Frank Stanley Van Eps, New York City; Miss Denny and Mrs. E. G. Polk, representing the American Red Cross; Mr. L. V. Gordon, representing the National Committee, New York City.

The subjects discussed will be: "The Moral Aims of the War," "The Historical Background of the War," "The War in Future," "The World War and Reconstruction," "The Rural South and New World Problems," "Education During and After the War," "How to make the Ideals as expressed in the President's message effective in the Local Community."

The aims of the Institute are thus expressed in the letter sent from the New York headquarters of the National Committee to the clergymen invited to attend.

The Institute will be held "for the purpose of discussing and conferring together upon the subject of the moral aims of this war and the part the churches and religious organizations shall have in reshaping conditions following the war. We can never hope for a fair world until the war has been won, therefore, the emphasis is put upon the immediate necessity of winning the war; but this war can not be won in the best sense of the word unless we keep the great moral issues for which we are fighting clearly before the minds of the American people. We need your presence and your help. This is a purely educational and inspirational meeting designed to deepen the spiritual life of all and help us meet the pressing problems in our various communities."

The National Committee on the Churches and the Moral Aims of the War was organized last January to put a greater crusading spirit into the war by mobilizing clergymen and church workers all over the country. Since April it has conducted more than 400 patriotic conferences and mass meetings in 35 states. The members of the committee are: Hamilton, Holt, chairman; William H. Taft, Alton B. Parker, the Rev. Arthur J. Brown, the Rev. Sidney L. Gulick, the Rev. Frederick Lynch, the Rev. Charles S. Macfarland, the Rev. William P. Merrill, Glenn Frank, George A. Plimpton, William H. Short and Talcott Williams, Dr. Henry A. Atkinson is Executive Secretary.

FOURTH ANNUAL BIBLE CONFERENCE AT ASHEBORO

7-10-18

Raleigh Independent

During the last week in June in the beautiful surburbs of the city of Asheboro, North Carolina there convened with the local Congregational church, of which Rev. H. D. Smith is the pastor, the fourth annual Bible conference and Missionary Rally for the ministers and workers of the colored Congregational churches of the state. The conference represented the out-working of an idea born some years ago in the mind of Rev. D. J. Flynn, D. D., Superintendent of the work of the American Missionary Association in North Carolina and South Eastern Georgia. The aim of the gathering was Bibical instruction, spiritual quickening and a deepenng interest in Evangelism and Missionary Endeavor, with special emphasis upon the responsibility of colored Congregationalalism for the support of the Angola mission in Africa. The fortunes of war combined to deprive the conference of some who were to share in carrying out the program. Among those in attendance, however were Rev. S. L. Loomis, D. D., of the A. M. A., Mrs. Steele of Chattanooga, Rev. C. S. Morris, D. D., Evangelist of the A. M. A. and Prof E. W. Snow of Talladega College.

For months, the superintendent, in co-operation with the ministers and churches of the state had been praying and planning and working that the conference might prove a source of rich blessing to all whom it was to serve. Under fair skies, the recipiecents of a generous hosptality on the part of the entertaining church the conference began its sesions. From the opening message of the superintendent, followed by an address of welcome by the mayor of the city, th interest deepened, the fellowship enriched onr consciousness of the presence and power of theHoly Spirit became more and more the unanamous conviction. The great truths of the christian faith were dwelt upon under the leadership of Dr. Loomis, Dr. E. W. Snow and others. The progress of Christian education in the state was presented in most heartening fashion. Evangelistic appeal was made inearnest manner by Dr. Morris. And patriotism received a quickening in a large public meting in the courthouse addressed by members of the conference and by Dr. McCrary, chairman of the colored W. S. S. committee for the county in which the city of Asheboro is located.

The deepening impression of the conference, however, reached their climax on Sunday afternoon when, following a magificent address by Dr.Flynn of "Giving" the ministers representing their churches laid on the table in cash $900 towards North Carolina's mission apportionment of $1000 and gave promise that the balance should be in by September.

The conference closed amidst great rejoicing and increased purpose on the part of attendance to claim the richer blessings for mankind that wait to be realized by those who in faith and fidelity seek to truly co-operate with the spirit of God. The impression received by those who attended as guest of the conference was the intelligence, high-mindness and devotion of the Congregational ministers of North Carolina, the sacrificial leadership manifested in the superintendent of the work in the state. Very evident is growth on the part of the Negro in gratitude for services already rendered and a determination that this gratitude shall express itself in real loyalyt to Christian missions as promoted through Congregationalism. Throughout the conference the conviction deepened that the the faith of the A. M. A. invested through the years in the Negro has not been misplaced but is already paying rich dividends demonstrating that the Negro is in truth not a menance but an asset in our American life. May the day dawn when through its wider empyoyment the wisdom of the A. M. A. may be utilized to conserve the riches of helpfulness that the Negro waits to contribute and so promote the realization of that true order of society that cannot come until each is expect to and given opporthnity of contributing "his bit."

THOUSANDS CHEER ROSCOE SIMMONS

The Chicago Defender

St. Louis, Mo., Sept. 13.—The 38th session of the great national Baptist convention was not only the largest in the history of that remarkable organization, but also the best in spirit and in being representative of the intelligence as well as strength of the popular denomination in the Race ever held.

Thousands Present

The city of St. Louis was host to thousands who came from every state in the union and from distant parts. A finer body of men has never been seen here. They conducted themselves as gentlemen and impressed themselves as preachers. The lion of the Baptists Dr. E. C. Morris of Helena, guiding spirit of the church, in being elected to succeed himself as president, was really crowned with the invisible crown of ecclesiastical simplicity.

Great white Baptists gathered with the saints and looked as if they had really found a place where religion was not a thing apart.

When Roscoe Appeared

Many of the leading Baptists who went off to see what other's gods would do have come back home, and they were here to confer together with the faithful. Among the leaders whose voices were heard often in the deliberations were Dr. C. T. Walker, America's greatest preacher; Dr. C. H. Parrish, Louisville; Dr. T. O. Fuller, Memphis; Dr. R. C. Judkins, Newark; Dr. W. G. Parks, Philadelphia; Dr. W. H. Moses; Dr. E. B. Topp, Mississippi; Dr. James A. Booker, Little Rock; Dr. L. G. Jordan, secretary of the foreign mission board, and Wm. H. Steward, the Baptist oracle.

Friday night was the big night and almost a night of riot. But the riot was one of joy and not anger. That is the night when the annual address was delivered by Roscoe Conkling Simmons, who did more with the old, barn-like Coliseum than anybody else who has spoken there. When the mighty orator came in, escorted by a committee of fifteen, the multitude went wild. Men and women, led by Dr. Morris, leaped to their feet and cheered like mad. It seemed as if all the Methodists as well as the Baptists had gathered to see and listen to the "prophet," as he was called by Dr. W. H. Moses, who introduced him in a whirlwind of a speech. Dr. Simmons swayed his own as if truly they were his own. "Booker T. is not dead," sang out an old, gray haired veteran in the amen corner.

A Great Sight

Often the orator had to pause and beg the thousands to still their enthusiasm until he could make another point. Here is a man who discourages applause, while most orators seek to conjure it. "He is God's voice," said Dr. Moses of him. That is why he can be easily heard and understood.

At the conclusion of his speech, in which he surveyed the world and counted the steps of men, it took twenty preachers to get Col. Simmons out of the grip of the crowd to a place of safety.

The chief mark of the convention was the brotherly love that pervaded it and the happy absence of contention. Men and not money, peace and not printing, seemed to be the idea. Miss Nannie H. Burroughs, the great Baptist woman, was here, and as usual combined charm and sense in her inspiring reports.

Officers Elected Unanimously

The officers were all re-elected unanimously. Dr. Morris was given an ovation worthy of both his character, his leadership and devotion to his labor, and also of the judgment and wisdom of the millions of Baptists who follow his consecrated hand. Officers re-elected include Dr. W. G. Parks, Pennsylvania, vice president at large; Prof. R. B. Hudson, Selma, Ala., secretary; Dr. A. J. Stokes, Montgomery, treasurer; Dr. L. G. Jordan, secretary of the foreign mission board; Dr. James A. Booker, Arkansas, secretary of the home mission board; Dr. E. W. D. Isaacs, Tennessee, secretary of the B. Y. P. U.; Miss Nannie H. Burroughs, secretary of the woman's auxiliary; Rev. A. R. Griggs, secretary of the educational board.

The great success of the convention was due to the untiring efforts of Secretary Husdon, who enjoys the esteem of all Baptists. On the matter of settling differences between Baptists, the grand old leaders said they were satisfied to rest the case for the present and wait on the pleasure of God. The doors are open to all who may care to return and none shall be denied. Broken agreements were discussed, but not in sharp words. The white Baptists notified the convention that all the help to be given the Race by them would be given through the old convention, since no reason had been found to do otherwise.

The city of St. Louis opened its doors and hearts to that body of preachers, of whom Roscoe Simmons said they "were the first teachers of the poor; crutches to the lame, eyes to the halt, kind hands to the blind, kings over the unlearned, prophets not in quest of honor—the Negro preachers whose crown eternity will fix with God's golden stars of promise!"

Church – 1918

RACIAL RELATIONS IN THE SOUTH

The Raleigh Independent

From the News and Observer of the 17 we clip the article elsewhere printed in this issue of **The Independent** entitled —"The Southern Publicity Committee—An Adventure in Advertising," to which we invite special attention adding our hearty commendation. We have spent the years since our early manhood in trying to promote friendly feeling and sympathetic co-operation between the races. In all of our undertakings for the uplift of our people we have never wanted the active earnest, and efficient support of the men and women of the white race. But for the help we have thus received much of good that we have accomplished would have been impossible. No less a person than Governor Aycock, North Carolina's great Educational Governor, took occasion as often as he met us to speak in the most generous terms of praise of our two years work in Goldsboro. He was kind enough to say that those two years had witnessed such a manifestation and growth of the better spirit of both races as had never been known before. He said as much to others.

The late Major William A. Guthrie, of Durham, chairman of the School Board of that city often said to us and to others that Durham owed us a debt of gratitude that it could never fully pay. He ascribed to our four year's work there, very largely, the happy state of feeling that has existed there since. We mention these two instances in no spirit of self-laudation. We use them simply to emphasize the fact that much that we consider race estrangement, race prejudice, race hatred, is more apparent than real. We do not understand each other. Many white people think that the Negroes hate them. Speaking with a distinguished white citizen of the state in Goldsboro the other day we found out this to be his impression. Many Negroes think that all white people are their enemies and would employ any opportunity to do them harm. There are others who feel that the white people resent contact with them in any other relation than that of servants. They hold themselves aloof. This is all a mistake but many of us do not know it is a mistake. We only discover the error as we get nearer each other. And this has been the only steady purpose of our life We want to see the two races working in harmony. We want to see each other in helpful and sympathetic co-operation with the other. We want to see these misunderstandings that are the great barriers to our growth in christian civilization, material progress and moral power, bridged over-wiped out —nor does this imply what is commonly known as "social equality." No white person of birth and blood fears this. No Negro wants it. It simply means that there is ground upon which two races may meet, touch hands and hearts and work together for the common good of each. The prospect outlined in the article to which we have called attention has this purpose in view. We hope that Negroes everywhere will afford the work facility by every means in their power. They can do nothing more effective than getting the publications and reading them as they appear from time to time. **The Independent** shall be very glad to give them space—And may we not suggest that the present time; this concial hour; when we are in a death-grapple for our liberties and the freedom of all mankind; is a loud call to each race to abate its selfish prides, subdue its racial passions, conquer its racial prejudices, where any of these exist and bury them al in one great purpose, mastering and over powering us all, to save the nations of the earth from the exploitation of a great military depotism and usher in the reign of permanent peace and the rule of righteous.

THE SOUTHERN PUBLICITY COMMITTEE AN ADVENTURE IN ADVERTISING

All Southerners believe that the South is the Negro's best friend; yet few of us realize how many present-day facts support our belief.

Lawlessness in the South is decreasing. The better class of Negroes are growing; and there is increasing co-operation between the best elements of both races for the betterment of the poorer and less efficient Negroes.

Yet at the first opportunity numbers of them, variously estimated at from 250,000 to 400,000, have left the South for an uncongenial climate, unaccustomed kinds of labor, and strange surroundings; and their going is profoundly influencing our life in more ways than one.

Leading Negroes all over the South have been asked for the cause of this migration. The Southern University Commission talked with a number of them at their meeting last summer; the Conference on the Race Relation which followed the meeting of the Southern Sociological Congress in August did the same; and in Atlanta and a number of other cities groups of prominent business men took the question up with local colored leaders.

In every case the Negroes' replies were about the same. They showed, among other things, a need, both among the Negroes and the poorer classes of white people, for a better understanding of the attitude of the educated Christian South towards the Colored race; a knowledge of the things being done by individuals, by groups, and by State authority, to help the Negroes to better, more efficient and more prosperous living.

Few even of those engaged in these enterprises know how much others are doing. Law-breaking belongs to the spectacular, and thus commands publicity: but constructive workers are too busy to use megaphones.

So a group of Southern folks have organized a Southern Publicity Committee to advertise among ourselves some of the South's constructive work in racial matters. They propose to furnish Southern daily papers with brief and accurate accounts of things actually being done in definite places by given persons or groups or States in the South, for or in co-operation with Negroes for Negro betterment, and to make the South a better place, morally and economically for boh races to live in.

The chairman of the committee is Dr. J. H. Dillard, director of the Jeanes and Slater Funds, a Virginian, and an L. L. D. of three Southern universities, including his alma mater, Washington and Lee. The other members are Dr. Thomas Jesse Jones. specialist of the U. S. Bureau of Education; Mrs. Percy V. Pennybacker, of the National Federation of Women's Clubs; the Rt. Rev. Theo- D. Bratton. D. D. of the Diocese of Mississippi; Messrs. Clark Howell, of the Atlanta Constitution; Arthur B. Krock, of the Louisville Courier-Journal; D. P. Toomey, of the Dallas News C. P. I. Mooney of the Memphis Commercial-Appeal; Edward E. Britton, formerly of the Raleigh News and Observer, private secretary to Secretary Daniels; Jackson Davis of Richmond, general field agent of the General Education Board; Walter Parker, general manager of the New Orleans Association of Commerce; Rev. J. W. Lee, D. D. of St. Louis, the well-known Southern Methodist minister, author and lecturer: Dr. W. S. Currel. president of the South Carolina State University; Dr. Chas. L. Crow, of the State University of Florida; Dr. W. D. Weatherford, of Nashville, Tenn., secretary of the International Y. M. C. A.; and Mrs. John D. Hammond of Georgia, who will act as secretary for the committee.

The committee undertakes publicity work in behalf of the aspects of our inter-racial relations in no spirit of boastfulness or of self-satisfaction as Southerners. They are aware of the shadows, the back eddies, the sinister influences in the lives of both races. But they believe the good outweighs the evil, and deserves at least as wide a hearing; and that to give publicity to successful constructive work done by our people will encourage others to similar efforts, and will further the interests of both races, They ask a hearing from the Southern public for these aspects of Southern life.

LOTT CAREY CONVENTION HOLDS 22ND SESSION

$14,000 RAISED

(Special to The Independent)

(By. L. A. Holman.)

The Raleigh Independent 9-7-18

Rocky Mount, N. C. Sept. 6— The great Lott Carey Convention has just closed its 22nd. annual session here. It is said to have been the best session ever held in the history of the convention. Leading Baptists from all over the country were present. The convention met with The First Baptist Church of this city, Rev. M. A. Talley, pastor.

The session opened on Wednesday Aug. 29. Adresses of welcome were made by Rev. M. A. Talley, Dr. P. W. Burnett, Rev. J. H. Randolph, C. C. Craven, (white), Mr. J. B. Ramsey (white), his honor, Mayor T. Thorne. Each extended to the convention a most hearty welcome. Dr. Brinkly of Pitts burg, Pa., responded on behalf of the convention. In the afternoon Dr. C. S. Brown, the president delivered his 22nd annual address. He very forcefully stressed the importance of enlarging the work of missions both in Africa and Haiti.

The reports of the corresponding secretary and executive board showed that much tangible work has been done in the foreign fields within the past year. At the night service Rev. J. H. Randolph, D. D. of Washington D. C. preached a most eloquent and forceful sermon using as a theme "The Triumph of the Church." Dr. S. N. Vass, field sec. of the American Baptist Publication Society was introduced and made very timely and interesting remarks. The collection amounted to $150.00

On Thursday, Aug. 30th, the Woman's Auxiliary held its opening session at the St. James Baptist Church, Mrs. J. H. Randolph, pres., presiding. Addresses of welcome

were made by Mesdames C. F. Rich, J. C. Edwards, Misses C. H. Hicks and Irdie Wade. Mrs. Finch of the white Baptist church gave a chart demonstration on Missions and also brought greetings from her church. Responses were given by Mesdames Gross of Baltimore, Rebecca Gray of Washington, D. C., and others.

In the afternoon Mrs. J. H Randolph, President, delivered her annual address. She asked that the Auxiliary take as its slogan next year "$5,000" and judging the future by the present and the past, it goes without saying that the Auxiliary will not fall short. The sermon at night at the First Baptist church was by Dr. W. H. Stokes of Richmond, Va. Dr. A. M. Moore of Durham read a very interesting paper on Haiti.

A very interesting feature of the Friday morning session at St. James church was the "Children's Hour." The reports from the various cradle rolls and Junior Missionary Circles showed that the children too are doing their "bit" in this great battle against sin.

From 6:30 p. m. to 8 the entertainment committee tendered the delegatees and visiting friends an informal reception at the Odd Fellows' Hall. The program at night was in charge of Dr. W. M. Alexander of Baltimore. Mr. Fenner one of the leading white citizens of this city was introduced and made very timely remarks. Dr. Graham of Pheobus, Va. made a strong address on the "Negro and the War." Mrs. Green of Baltimore sang very sweetly several selections.

The reports of the Finance Committee showed that the Auxiliary has raised at this session of the convention $3,000; the Convention $7,000. The total collection, including amounts sent up during the year, amount on hand and amount collected during this session, approximates $14,000.

The coming of this great body to Rocky Mount has been a source of inspiration to the community. The personnel of the Convention has given to our white citizens a broader and higher conception of our race.

We shall all gladly welcome an early return. The Convention next year goes to Washington, D. C.

THE NATIONAL BAPTIST CONVENTION AND MISS NANNIE BURROUGHS.

The Richmond Planet 12/12/14

It was with exceeding great surprise that those who attended the last meeting of the National Baptist Convention held September 4-9 in St. Louis, Missouri, learned of a renewed attack upon Miss Nannie Burroughs and her work at the National Training School. This time however greater the marvel, the attack comes backed up by the women. Those in the main body of the convention heard nothing of the plan, and attempted attack, but a side meeting was called among the officers of the women's branch and those of the men's; especially those excited by Texas brands.

The Corresponding Secretary attended the board meeting called and was told that her presence was not preferable. Thinking that the meeting had something to do with the amount of over $5,000 in arrears of her salary the Secretary quietly withdrew, either dreaming of the portent of the meeting.

There behind closed doors the women of the National Convention—the officers' body, those ardent suffragettes, granted the officers of the men's division, that they were "under the men" and that therefore the report of the corresponding secretary should be submitted to M. M. Rodgers to be audited.

Women of other races are allowed to go on with their work and she was allowed to go on until she, with the support of friends built up a great institution. Now, we are "under the men". Were we under the men when they sent a committee to us at the Cenci Convention in 1901 to ask us to operate as a Board instead of as a convention? Were we under the men when they stood out against the organization of the Training School? In these days when woman is being granted her "inalienable rights" it smacks of ignorance or toadism to hear our women in the National Convention, especially those who are speaking for "Women's Rights" saying: "We are under the men."

She has never objected to having her reports audited by an auditor; but when it is considered their auditor has made thirteen errors of which he promised to publish corrections which he has never done, it is easy to understand why she will not give over her books to the auditor in question. She has offered to pay an auditing committee and was willing to have the convention appoint a public accountant (a disinterested party) on both sides who would go over her accounts.

This is square enough to any unprejudiced mind. But it seems that the plan is not satisfactory to either department of the National Convention. They back up the demand to let her submit her reports to M. M. Rodgers by a statement even more preposterous and suggestive of deeper motive.

After the main body of the Convention on Thursday re-elected all the officers, on Monday, the officers voted, stating she did not submit her reports to the auditor selected: her nomination would remain open. It is impossible to consider the two statements without becoming cognizant of the stratagem which some few ambitious officers are seeking to work out in order to obtain a position which in all probability they would not know what to do with.

Perhaps they consider themselves entitled to it because of their skill in splitting conventions. But those who have skill as splitters do not always have skill in organizing and building. No one has ever heard of these two traits of character being dominant in the same mind. Those who sow dissension are not those who work; they are those who sit in idleness and try to place a stumbling block before they will place a stepping stone; who will call "crucify" before they will say, "God-speed."

Our Corresponding Secretary has labored conscientiously for the good of the Convention and for the N. T. S., despite arrears in salary and many hard knocks. She has accomplished the Herculean task of keeping strict accounts of the business of the National Baptist Convention with skill, accuracy and fidelity, and undertaken and been partner in every department of the school activity from the meanest task about the grounds to the conducting of her classes, and has effected both with consistent thoroughness and good cheer. She is truly one of God's chosen.

"Woe to them that are at ease in Zion. Son, go work today in my vineyard." The busiest are the happiest, the most cheerful and pure and feel that they are accomplishing something. Son, go work! Where? In the Vineyard. We must understand that work for God is definite service. What makes this or that definite service? The motive. Therefore our Corresponding Secretary is doing definite service; for hers is not service for mercenary motive as salary long overdue denotes, nor for an easy job; as those who have visited Lincoln Heights and seen something of the turning of the wheels at N. T. S. can witness.

She can truly say, "This is one thing I am doing to build up the Kingdom as Moses, keeping sheep; Gideon, threshing wheat; David, tending his flocks and writing poetry; Jesus, busy in the carpenter shop; Peter and John were mending their nets. So always, people who are living with energy were the ones to whom God confers His work.

The Woman's Convention has been a dignified progressive body of women. Their annual meetings should not be allowed to deteriorate to mere squabbles over the biggest bone. Be it known that New Jersey stands for right; that she firmly believes in the cause of the National Training School and the competency and fidelity of the woman at its head and will brook no chicanery to oust her or to interfere with the performance of her duties in any way.

Men and women of New Jersey stand firm for a respectable and unalterable woman's convention as long as the women of the Northern Baptist Convention support right principles. But M. M. Rodgers-ology and S. K. Williams-isms will have an uncomfortable reception in Jersey. We are praying for peace and union in the two split conventions and even a split of the old convention is disjointed and torn asunder.

Let us pray for union especially among the leaders, Dr. Morris and Mrs. W. W. Layton so that in union we may have the strength to consolidate the convention once more. We of Jersey are willing to follow leaders but are not willing to be led into a degrading squabble. We are not willing to be led by women who cannot think for themselves and who can be used by the men to "mother" their schemes. Think of women in the convention declaring themselves suffragettes and in the next breath saying, "You know we are under the brethren." If we cannot run a convention without the interference of a few politicians it is time for us to close up and go into the men's organization where we will be "under the brethren" in deed and in truth.

"Aux" does not mean under, it means "aid to." Political conventions instruct delegates but our men discredit our sense when they tell us what to do and what to say. "By their fruits ye shall know them."

The National Baptist Convention as represented by the men has been sadly barren of results. Shall we submit to the whims of an organization which for twenty years has been building a Seminary for the youth of our country and still this is but a figment of the fertile imagination of our strong men?

While the men dreamed dreams and had visions the women, under God, have presented a living reality a visible monument and a source of inspiration. God forbid that their wonderful work should inspire jealousy, incite envy, or breed avarice."

CONSECRATION OF BISHOP E. T. DEMBY AT ALL SAINTS

Services Will Be Held Sunday At 10:30 A. M. Event Marks Beginning of New Era in the Episcopal Church of America

The elevation of the first Negro to bishopric in the Episcopal Church will take place Sunday at All-Saints Church, when Edward Thomas Demby, B. D. Archdeacon, now in charge of work among Negroes in the Diocese of Tennessee, will be consecrated Suffragan Bishop of Arkansas, with jurisdiction over the Province of the Southwest.

Demby was born in Wilmington, Del., in 1869. He was educated in the public schools of that city and of Philadelphia, at Lincoln University, Howard University and Wilberforce University, graduating at the Wilberforce with the degree of B. D. He was ordained a priest in 1899. He was dean of Paul Quinn College, Waco, Texas, for two years, and organized and conducted the first correspondence school for his race in the work of social uplift. He organized the charity work among the Negroes of Memphis, has served as rector of several important parishes, and has written books on religious subjects.

The consecration services will be held at 10:30 a. m. and the doors will be open at 10 a. m. Seats will be free and all are welcome. The ministers of the consecration are: Bishop Tuttle, of Missouri; Bishop Winchester, of Arkansas and Bishop Kerisolviny, of Texas. The presenters will be Bishops Johnson, of Missouri and Saphore, of Arkansas. Bishop Gailor, of Tennessee will be the preacher. Rev. Dr. Johnson of Arkansas and Rev. Fr. Garrett, of Tennessee will be the attending priests. Rev. Fr. Mizner, of St. Louis, master of ceremonies and Rev. Canon Romick, of St. Louis, deputy registrar.

Beginning of New Era

This service marks the beginning of a new era in the Episcopal Church. It is the first time that that church has admitted Negroes to the Episcopate in this country. In its entire history the Episcopal Church has only had two Negro Bishops—one was consecrated in 1885 for Liberia, and the other in 1874 for Haiti. Both are now dead and Bishop Demby will be the first of a line of American Negro Bishops in charge of work among American Negroes.

Next Sunday marks the 18th Sunday after Trinity and the Feast of St. Michael of all Angels. Holy Communion will be celebrated at 7 a. m. and morning prayer at 9 a. m.

In order that all of the people of St. Louis may have an opportunity to both see and hear the new bishop, the rector has arranged to hold a monster missionary mass meeting at 5 p. m. At this service prominent speakers from various parts of the country will be heard, as well as Bishop Demby. The ministers of the city are invited to be present with their congregations. The ministers will have seats in the chancel and a special offering will be taken for the church's work in Arkansas.

Church — 1918

BISHOP ISAIAH BROOKS

The Washington Bee 9-28-1918.

Bishop Brooks is treasurer of the General Conference of Christ Church. He is Bishop over the Third Episcopal District. The Bishop makes a brilliant report of the financial condition of the General Conference. He is a man of great business and executive ability.

Isaiah P. Brooks represents in his ancestry, birth and culture the best elements of the race in the proud commonwealth of Virginia, and the best opportunities for development that could be afforded. His parentage stood for morality and genuine piety, and for faithfulness in the stormy days of the nation. Young Brooks was born at Hanover, Virginia, in 1858, the son of Janis and John Brooks, the founder and first pastor of the Vermont Avenue Baptist, Washington, D. C. Rev. Brooks received his early education in the public school. His school days were characterized by steadiness, studiousness and a gradual up-grade in achievement. Those who knew him could easily have seen in him the prose of the poetry. "The boy is father to the son." Later on in life, after he felt that the minister was more than a shepherd in the common acceptation of that word, and that he not only leads to where the food is, but he has largely to do with its preparation, and one ignorant of the whereabouts of the pasture cannot lead to it, and thus he spent four years in the Theological Department of the Howard University preparing himself.

Rev. Brooks was ordained in Vermont Avenue Baptist Church, and afterward founded and pastored a Baptist Church at Lakland, Md., where he became a tremendous force and wielded an incalculable influence for the good in the community.

Bishop J. J. Higgs (now Archbishop) of the Church of Christ met Rev. Brooks during his first year in Washington in 1916. Recognizing the importance of having one who was honest, and who displayed an executive ability in attention to details, in keeping track of finances and expenses, and in keeping the press busy and in directing the moral forces, he appointed Rev. Brooks as his treasurer. It is gratifying to state that Rev. Brooks was so successful in the administration of the large interests committed to his care that the archbishop confirmed him bishop over the Third Episcopal District. But in all the matter it must not be forgotten that Bishop Brooks is a churchman in high standing. The esteem in which he is held by the Conference of the Church of Christ, and of which he is treasurer, may be seen in these words of Archbishop J. J. Higgs: "He has made a good impression on every member of the conference, and upon all the church so far as his work is known. He is the right man for the field, and has made a great impression upon the minds and hearts of multitudes in the field he was appointed to cultivate. I believe in him thoroughly, and trust him as a brother true, in every way to Christ and His cause.

Bishop Brooks has traveled a great deal, and has accomplished much. However, from a financial point of view, the success of the work is wonderful. Bishop Brooks reports the total collection for last year wa $18,920.12.

2:45-3:15—"Our Fields," Miss Rosa V. Brown.
Intermission.
3:30—School of Methods. Devotoins
3:40-4:20—"Decisions for Christ," Mr. Moss.
4:20-5:00—"Accumulating and Correlating Material," Miss Maus.
5:00-5:40—"The Sunday School and the Home," Miss Lewis.
5:40—Recess for supper.
7:00-7:20—Devotions.
7:20-8:00—"Lesson and Life," Miss Maus.
8:00-8:40—"Missionary Giving," Miss Lewis.
8:40-9:20—"The Spiritual Messages of the Book," Mr. Stuart.
9:20-10:00—Patriotic Rally. Symposium on "The Cross and the Flag." Addresses on "Making the World Safe for Democracy," "Making Democracy Safe for the World," and "The Challenge to the Church," respectively by R. H. Davis, of Ohio; Prof. J. H. Thomas of Virginia, and W. H. Dickerson of Ohio.

Saturday Morning, September 14.

9:00-9:30—Devotions.
9:30-10:30—Business Period.
10:30-11:30—Address, "The Board of Ministerial Relief," W. R. Warren of Indiana and R. E. Hathaway of Kentucky.
11:30-12:30—Addresses, "Our National Benevolences," by representatives of the Christian Benevolent Association and by W. A. Scott of Missis ippi

Saturday Evening.

8:00—A cantata entitled "Ruth the Moabitess," will be presented under the auspices of the Lea Avenue Church, assisted by the Misses Seberlia Grubbs of Kentucky and Nancy V. Jennings of Mississippi.

Sunday Morning, September 15.

11:00—Sermon, R. T. Matlock of Arkansas; E. F. Jackson of South Carolina, alternate.

Sunday Afternoon.

4:00—Communion Service conducted by M. Jackson of Kentucky and R B. Wells of Oklahoma.
8:00—Sermon, R. H. Davis of Ohio; J. W. Evans, of Ohio, alternate.

Miss Nancy V. Jennings of Mississippi, instructor in music at Jarvis Christian Institute, will direct the singing for the convention.

THE METHODIST SPISCOPAL CHURCH AND THE BLACK MAN.

Christian Index 2-22-19

By Secretary I. Garland Penn.

Nothing is more foreign to the facts in the case than the statement which is reported as coming from a prominent Southern source that the Mehodist Episcopal Church has failed in her work among the colored people because she has dealt with them as a part of the Church, instead of organizing them at the start into an independen body. We are after the light thes days, and where light is needed should be given. Take the two Meth oddism, North and South, and se what has been done. The Colore Methodist Episcopal Church is the i dependent body of colored people s off and sustaining only fraternal r lations to the Methodist Episcop Church, South. It is the beneficiary whatever help that comes from t Methodist Episcopal Church, South f Negro uplift; while the Methodist Ep copal Church has its colored people organic relationship, dealing with th as with all others. What are the fa as to the progress of these two grou of Negro Methodists? The Color Methodist Episcopal Church has sev colored bishops and 240,798 members. The Methodist Episcopal Church has no colored bishop operating in the home field, but has 339,783 members. Where there are Negro bishops, the growth is supposed to be greater, but in this instance the Negro membership in the Methodist Episcopal Church without colored bishops is 98,985 members in excess of the Colored Methodist Episcopal Church with their colored bishops.

the one endowed theological seminary of high grade, known as Gammon Theological Seminary. This seminary has educated Negro ministers in every Church. Some of the best and most prominent in the Colored Methodist Episcopal Church were educated there. The insistent of our bishops and Conferences is that our young men applying for entrance in Conferences shal have theological training at this seminary. We are now seeing men refused at every Conference and remanded to our literary and theological schools. The Colored Conferences of our Church have been practically made over by our schoos, as compared with thirty years ago.

Our Meharry Medical College at Nashvile has sent fully fifteen hundred physicians into every state of the South. These men came from every denomination. They are among the most progressive of the race. They have just given $20,000 for the Semi-Centennial Fund, to be used as part of the endowment of Meharry Medical School.

Our law school before discontinued at Walden graduated men who are successful practitioners, from the police court to the Supreme Court of the Nation One of these lawyers carried a case on appeal from the court in Oklahoma to the Supreme Court at Washington, and received an affirative verdict, sustaining the appeal. There have been colored people educated in our schools who have made such progress in life as now to enable one to give $10,000 to his alma mater, another $1,000, and still another $1,000.

We cannot prolong this article furth-

er than to say the Methodist Episcopal Church operates twenty institutions of learning for the colored man. The value of property and endowments amount to $2,200,000. The yearly budget of the Freedmen's Aid Society operating these institutions approximate a half million of dollars. From these institutions have gone thousands of graduates in every walk of life, as teachers, preachers, merchants, doctors, pharmacists, dentists, clerks and other government employes, skilled artisans and college presidents. The company is innumerable and the work would fill volumes. To say that the Methodist Episcopal Church has failed with the Negro, because he has been allowed fellowship and opportunity in a world Church along with others,

It should be noted that the Colored Methodist Episcopal Church has had colored bishops for forty-six years.

The Colored M. E. Church has 3,196 churches; the Methodist Episcopal Church has among colored people 3,650 churches—an excess of 455 churches for the Methodist Episcopal Church. The Methodist Episcopal Church has 24,728 officers and teachers in her colored Sunday-schools, with 214,019 Sunday-school scholars. The Colored Methodist Episcopal Church has 7,098 officers and teachers and 79,876 Sunday-school scholars—an excess for the Methodist Episcopal Church of 17,630 officers and teachers and 135,143 Sunday-school scholars.

The statistics show 3,805 colored local preachers for the Methodist Episcopal Church and 2,786 for the Colored Methodist Episcopal Church—an excess for the Methodist Episcopal Church of 1,019 colored local preachers. The Colored Methodist Episcopal Church shows 3,072 active itinerant preachers, as against 2,171 active itinerant ministers of our race in the Methodist Episcopal Church. This is explained in the fact that standards of examination and qualification for the ministry to which the Negro ministry must measure up are very high in the Methodist Episcopal Church, which reduces the size of our itinerant ministers, because applicants are returned to local ranks, increasing the number of local ministers. It is just the opposite in the Colored Methodist Episcopal Church, where the itinerant ranks are increased and a decrease in the local ranks. Note also that while we have 894 less itinerant ministers than the Colored Methodist Episcopal Church, we have 454 more churches than they; which is explained in the fact that our circuits are larger, while because of high educational and moral standards our bishops refuse to ordain men and the Conferences refuse to admit them until they enter some one of our schools and become prepared. They are often given supply places to aid them. It is this weeding out process, as well as the demand of our bishops and Conferences that only the best shall be admitted into Conference membership, as compared with the distinctively Negro which keeps our itinerant ministry small Methodisms,although our Church structures increase in number.

The Methodist Episcopal Church has when all the facts are against such a statement, only tends to show how blind prejudice may make us. May the Lord help us to accept the truth and give credit where it belongs.

(This article by Secretary Penn deserves a most careful reading. It summarizes a supreme work of the Church since the Freedmen's Society was organized in those heroic days a half century ago. The article is not long, but it has dynamite in it for such as deplore and disparage the work we have been doing among God's lowly people this half century. Clip this article and put it where it can be often seen.)

—Central Christian Advocate.

AN APPEAL BY THE BISHOPS TO THE MINISTERS AND FRIENDS OF THE COLORED METHODIST EPISCOPAL CHURCH IN AMERICA.

Christian Index 11-14-18

Greetings: We, your Chief Pastors, met in Cleveland, Ohio, October the 10th, -918. In this meeting, we had present our General Officers and other ministers, all of whom were interested in the object of the meeting. We made an effort, as General Superintendents, to cover every phase of interest, effecting our great Church, and we found that by allowing the General Officers to participate in the meeting, they contribute valuable service. After reviewing and passing upon the legislation of the recent General Conference, so as to insure uniformity of administration, we discussed a subject that we regarded paramount to all others: Namely—What is the best method of grouping and organizing our people that have and are still migrating to the North and East, so as to retain them in our church? Statistics so far indicate that the largest number of people of Methodist persuasion are from the Colored Methodist Episcopal Church; hence, it devolves upon this Church to adopt some plan to retain this restless drifting membership within our pales.

Dereliction upon the part of the leadership of our Church may result in the loss of a number of our members, sufficiently large as to indicate that we are retrograding which would so seriously reflect upon us.

We agreed that we must build and foster a few churches in important centers, until they are strong enough to serve as feeders that will result in spreading the church to other communities. We further agreed that we should have a building in some noted city as a Mecca or center of attraction for our wandering Zion. In order to establish such a center, we must get the whole church interested, for the task is too momentous for a local community. Cleveland, Ohio seems to be the ideal city for such a connectional palace. During our meeting in this magnificent city we were shown a church that our people had already negotiated to buy from the Christian Scientists for fifty thousand ($50,000) dollars. This church has already been described by the Editor of the Christian Index. We only add here, that it beggars description. The Bishops and General Officers, unanimously agreed to co-operate with this Congregation to purchase this church and appeal to our people to pay it by voluntary contributions. No one is assessed, but the appeal is to the church pride of our ministers and laymen who have never failed to respond to every good cause.

Now, the plan for collecting this money. Let every traveling preacher give at least one ($1.00) dollar or more if he desires. Ask each Woman's Missionary Society and each Epworth League to give two ($2.00) dollars. Let the superintendents ask each Sunday School for two ($2.00) dollars. The Bishops have agreed that each contributor send his, her or their contribution to the Bishop in whose District they live and we shall be pleased to arrange with the Editor of the Christian Index to publish the names of every source from which the money comes weekly, carrying forward each week, the amount raised the previous week plus the additional contributions. This plan would occupy less space in the paper. The address of each Bishop and the conferences over which they preside, will be found in all of our Church papers. If you do not take any of these papers, ask your pastor and he will give you your Bishop's address.

It is desired that we have this in, not later than May the 1st, 1919 that we may make our report at the General Board and close the deal. There is no objection to you making your contribution at once. Go to the office at once,as soon as you read this appeal and mail your donation, lest you forget.

Let all make a united pull and see what we can accomplish as a connection. Remember this ($50,000) fifty thousand dollars may become a part of the great drive we shall make for one million ($1,000,000) for mission and education.

We have the honor to subscribe our names as your Chief Pastors,

L. H. HOLSEY,
R. S. WILLIAMS,
E. COTTRELL,
C. H. PHILLIPS,
R. A. CARTER,
N. C. CLEAVES.

Church-1918

CLOSES THIRTEENTH ANNUAL SESSION AT ALEXANDRIA, LA.

Globe 6-21-18

GREATEST MEETING HELD

Thousands of Delegates Present--More Than Two Thousand in Parade on Sunday--Hon. Wm. H. Harrison Was Orator at Sunday Mass Meeting---Thousands Hear Him.

The Thirteenth annual session of the Sunday School Congress, which convened at Alexandria, La., was one of the most successful and largely attended sessions ever held. The meeting opened in a blaze of glory. The auditorium of the Shiloh Baptist Church of which the Rev. Wm. Grimes is pastor, was packed to its uttermost capacity. This building was entirely inadequate to accommodate the immense crowds that attended all of the sessions. Wednesday morning at 10 o'clock Chairman Clark called the thirteenth annual session to order. The many trains coming into Alexandria brought into the city all through the week an immense throng of delegates from all over the United tSates. Dr. R. H. Boyd gave an interesting talk from the subject "Over the Top." From this subject he started the enthusiasm that marked every session of this very interesting meeting. At the close of the morning session the delegates were assigned to their stopping places. The Assignment Committee was kept busy throughout the week finding homes for the many thousands of delegates who came to give and take in the many interesting suggestions for the betterment of the many Sunday schools to the many Baptist Churches throughout the United States.

Wednesday night the Local Committee took charge of the house and proceeded to deliver the most hearty welcome to all who had availed themselves of this great opportunity of learning how to make better Sunday schools. Most cordial welcomes were delivered in a most happy vein and hearty response was delivered on behalf of the many delegates present and the vast concourse of people was dismissed to return on the next morning when the actual Congress work would begin.

On Thursday morning, the Bible Conference, conducted by the Rev. Hicks, D. D., of Shreveport, was the drawing card of the Congress. This Conference opened at 8 o'clock, and at this hour th house was nearly filled and the people were still coming. Dr. Hicks is a ripe Bible scholar and all who sat at the feet of this Gamaliel came away singing the praises of this man of Bible lore, carrying home with them a new view of the many truths contained in this old, but ever new book.

The reguar morning session of the Congress was called to order by Chairman Clark promptly at 10 o'clock. After a few preliminary remarks Chairman Clark called for the first subject on the program and several interesting papers on this subject were read by some of the delegates present. After the reading of the papers, Rev. W. S. Ellington, who is arbiter of the Congress, gave a most interesting blackboard diagram, from which he painted pictures that will never be erased from the minds of those who were present. The morning session closed by the immense audience joining in an enthusiastic song. Benediction was pronounced and some of the throng left while others who were so very enthusiastic that they went out and partook of a dainty lunch and returned immediately and waited patiently for the opening of the departmental meeting for the evening.

In the afternoon the many departmental meetings were opened. The Missionary Conference was presided over by Drs. H. M. Williams, of Galveston, Tex., and E. D. Hubbard, of Chicago, Ill. This was a live and wide awake meeting and all who wanted to know more about the work of the missionary had but to step inside of the spacious auditorium of the Shiloh Baptist Church. These departmental meetings were well attended and an obpserver, who tried to get to all of these meetings for a short while states that at each place he found the houses filled with enthusiastic workers, who were eager to give and take from the fountain of knowledge.

The Metoka and Galeda meeting which was held in the A. M. E. Church, was possibly the most largely and well attended of all of the departments. From three to four hundred being present at each session. Dr. R. M. Reddick, of Atlanta, Ga., and Mrs. L. B. Fouse, were at their best and they gave out some information that will go a long way towards establishing these classes in schools that are without them and putting more "pep" into those that are already established. The Galedas are outnumbering the Metokas and the Metokas are bestirring themselves as never before. All of the sessions of this department were well attended each day, and more inspiration was given out than ever before.

The Teacher Training Department under the efficient leadership of the scholarly Dr. J. A. Sharp, was the cynosure of all who attended the Congress. Dr. Sharp, who is one of the best Bible exegetes known, was at his best and the knowledge that he imparted to his hearers only made them eager to know more of this great course that is being given through this service. Several certificates were given out.

The Cadet department was all that could be expected. Dr. W. H. Crawford, of Austin, Texas, was unable to be present, so he sent in his stead his boy, who was able through his Cadet training, to take his father's place. On Cadet night he covered himself with glory when he delivered the address of the evening. All of the Departmental meetings were all above any that have ever been held before and the attendance in all of them was a record breaker.

On Metoka and Galeda night every available space was taken. The church has a seating capacity of about two thousand and a crowding capacity of possibly three thousand and all of this was taken, while on the outside there were equally as many people trying to get in. The program rendered this night was superbe. The chorus of more than two hundred wreathed themselves in a halo of glory and Prof. H. B. P. Johnson is to be congratulated on the splendid music rendered at all times. Miss Butler and Mrs. B. B. Bell were the stars of the evening.

The meeting of the Executive officers of the National Baptist Convention also added a number of celebrities to the already cosmopolitan make up of the Congress. The appearance of Dr. E. P. Jones was the signal for an outburst of applause when he entered and had to wedge his way through the assemblage. Mrs. Georgia DeBaptiste Ashburn, President of the Woman's Auxiliary, was also one of the distinguished visitors present.

On Sunday the climax of the meeting was reached when more than three thousand delegates and citizens of Alexandria marched through the principal streets of the city led by a company of National guards from Camp Beaureguard to one of the parks of the city, this being the only thing that would anything like accommodate the immense crowd. In the line of march were the National officers of the Convention and the Congress, the delegates, the little girls, who are members of the Junior Red Cross, with their white veils and red crosses, and each carrying an American flag, the boy Cadets in their Khaki uniforms and thousands of others who were eager to swell the already great crowd. When these reached the park they found awaiting them a large crowd of enthusiastic people who had rushed ahead in order to gain admittance to the park. After the singing of America by the chorus led by Prof. H. B. P. Johnson and the offering of prayer, Rev. W. S. Ellington introduced the speaker of the day, who was none other than the Hon. William Henry Harrison. Amid a great outburst of applause the speaker arose, and with that smile that won't come at once had his audience at his finger tip. In the chastest language that could be used he proceeded to deliver a patriotic address that for years and years to come will reverberate on down through the ages and never grow old. Generations unborn will rise up and call him blessed for this matchless piece of oratory. One of the stirring utterances of his address was the comparison made between Woodrow Wilson and himself. He stated that Mr. Wilson had come from a culture family of the Southern aristocracy and reached the highest gift of the American people and he had come from the cotton fields and ignorance of the south and was still climbing and that it doth not yet appear what he shall be, for he is still going This, he said, was characteristic of all of the Negroes who had an ambition to be or do something. This is the day of the doer. There is no place for the slacker in the Negro race. At the close of this matchless address Judge Harrison was given an ovation. He was almost lifted from the speaker's stand and the next thing seen was that he was backgrounded by a huge American flag and all kodaks and cameras turned upon him. Thus closed the greatest mass meeting that has ever been held in the history of the Sunday School Congress.

Sunday night as in the morning the pulpits of the various churches were filled with the visiting ministfers The prize banner for the Sunday school rally was awarded to the Shiloh Baptist Sunday School, they having reported more than thirty dollars for their Sunday school collection.

The Congress Director and his officials were escorted to the Union Station where they left at 8:30 for their homes, thus closed the greatest Sunday School Congress ever held, with more than a dozen cities asking for the fourteenth annual session of this great school of methods.

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The Executive Board of the National Baptist Convention, unincorporated, opened its session on Wednesday morning. The meeting was called to order by the president, Rev Edward P. Jones, of Vicksburg, Miss. At this meeting the officers of the Woman's Auxiliary were present. These included the president, Mrs. Georgia DeBaptiste F. Ashburn, of Chicago; Mrs. M. A. B. Fuller, Austin, Texas; secretary; Mrs. Eva Hooper, Chicago and several others. Dr. C. P. Madison, of Va., Dr. L. R. W. Johnson, of Va., Dr. C. J. W. Boyd, of Tex, Dr. S. R. Prince, of Tex., Dr. Prince of Chicago, Dr. H. M. Williams, of Tex., Dr. J. F. Thomas, of Chicago and Drs. Hailey and Barton, white were also present. Both of these organizations prepared the programs for the next meeting of their respective conventions, which will meet in Little Rock, Ark., in September. Both Drs. Hailey and Barton delivered interesting addresses at one of the sessions of the Congress. Much important business was transacted by these executive committee that will be given out at a later date.

YONKERS N Y STATESMAN

NE 20, 1918

Negro Baptist Missions in Africa.

Rev. S. W. Smith, pastor of the Messiah Baptist Church, has just returned from Asbury Park, where he attended the New England Baptist Missionary Convention. He was re-elected Recording Secretary. This convention covers territory from Maine to Virginia, he reports. They raised nearly $5,000; are doing foreign missionary work in Africa, run several colleges, and have their own publishing house.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

Proposed Organic Union.

The Star of Zion.
April 25 1918

Commissioners of the Three Independent Negro Methodist Bodies Meet

FORMULATE MEASURE LOOKING TO ORGANIC UNION EIGHT YEARS HENCE. UNION OF SENTIMENT—HARMONY OF ACTION—QUIET AND CONSERVATIVE DISCUSSION.

COMMISSIONERS MET IN BIRMINGHAM, ALA., APRIL 3, 1918

CONSTRUCT PLANS TO BE SUBMITTED TO THE THREE RESPECTIVE GENERAL CONFERENCES FOR THEIR APPROVAL. AN EPOCH IN THE HISTORY OF INDEPENDENT NEGRO METHODISM IN AMERICA.

Birmingham, Ala. April 3 1918

Articles of agreement drawn up by the committee appointed by the Tri-Council of Bishops at Louisville, Ky. February 16 1918 touching the subject of Organic Union between the three denominations composing the said Tri-Council; namely, the A. M. E. A.M E Zion and C. M. E. Churches.

We, your committee after solemn prayer for divine guidance, submit the following recommendations as articles of agreement to be considered as herein after provided:

Preamble

Historically speaking, it is seen that the African Methodist Episcopal the African Methodist Episcopal Zion, and the colored Methodist Episcopal Churches originated in a similiarity of, effect as regards their respective organizations. Then are there any good and sufficient reasons for keeping separate these three Methodist churches that have never had any ecclesiastical differences among themselves? if it be true that each and all of us are utilizing every means at our command to consummate the same great commission to disciple the world, then it naturally follows that our usefulness in Christian work would be manifold multiplied by working together as a united force.

Believing as we do that Organic Union is practicable, desirable and feasible, we recommend:

1. That the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church unite organically into one body, under the denominational title of: The United Methodist Episcopal Church.

2. That this recommendation for Organic Union be presented for ratification to the General Conferences of the three above named denominations in their order of meeting; namely to the General Conference of the Colored Methodist Episcopal Church, which meets in Chicago in May 1918; to the African Methodist Episcopal General Conference, meeting in St. Louis Mo. May 1920 and to the African Methodist Episcopal Zion General Conference meeting in Knoxville Tenn, May 1920.

3. Should these three named denominations at their quadrennial meetings aforesaid approve and ratify the recommendations herein named we further recommend that said articles so approved be sent for ratification to the annual conferences of the three named denominations in the order of their annual meetings next following ratification by the two General Conferences meeting in May 1920.

4. That copies of these recommendations be carried by each presiding elder and pastor from the annual conference to the district or charge to which he may be assigned, namely each district; circuit; station and mission.

That said pastor upon taking charge of his station circuit or mission as the case may be inform the people that upon a certain day and date allowing at least thirty days' notice and not later than ninety days hereafter, they would be called together to vote upon the resolution touching Organic Union between the three denominations above named; and at said called meeting, after at least thirty day's notice had been given the above resolution, No. 1 be read and after mature deliberation voted upon.

5. Should three-fourths of the members of the annual conferences present and voting and a majority of the members of each local church or congregation present and voting, vote for the said resolution number one on Organic Union then it shall be declared as adopted by said annual Conferences and local churches or congregations.

Correct copies of the minutes bearing upon the subject, kept by the annual Conferences and the Congregations giving date of meeting at which the vote was taken the number voting for and the number voting against shall be presented to the next ensuing General Conferences of the three denominations aforesaid, meeting respectively in May 1922 and May 1924.

6 That a true and accurate record of this said meeting of each congregation shall be made and kept showing the date and place of meeting, the number voting for and the number voting against the said resolution on Organic Union and one copy of the same duly signed by the pastor and attested by the church clerk or Secretary of said meeting, shall be forwarded by mail to the secretaries of the commission designated by the General Conferences above named and one copy of the same duly signed by the pastor and attested by the church clerk or secretary of said meeting, shall be deposited with the pastor and by him presented for record at the next ensuing annual conference of which he is a member.

7. If it be found that the number of conferences and congregations necessary for ratification have voted for approval and the measure has thus passed, General Conference of the three bodies shall be called to convene at such time and place as shall be determined by the joint commission to be named by the General Conferences of the three denominations above named.

8. That representation in the first General Conference of the United Church as above named, shall be uniform as provided and agreed upon by the three denominations above named.

9. The business of said United General Conference to be the same as any other legislative body, to legislate for the government of the United Church; provided, however that nothing fundamental to Methodism in the way of doctrinal tenets and constitution shall be changed.

10. That we agree to share alike the benefits and liabilities of each Connection that is a party to this union; and that the titles of all properties now held in the name of each separate organization be transferred to the United Methodist Episcopal Church; and as far as possible, all deeds and legacies be taken over by the United Methodist Episcopal Church either by the decision of the courts and special enactments when necessary, or by such officers and authorities as may have legal right to so do. The details of such transactions to be worked out by the General Conferences of the three denominations above named.

11. That the Bishops in office at the time of the approval of these articles in the three above named churches shall continue in the same in accordance with the laws and regulations covering the official tenure of Bishops in their respective churches.

Present Federation.

12. Be it recommended to our several denominations that during the period of these organic negotiations, that the spirit and plan of federation as outlined in the Bishop's address, or any plan which may sugget itself to the parties concerned in this union, be encouraged; and in all cases that the closest bonds of association and fellowship be maintained between our memberships an exchange of pulpits where possible among our ministers; and upon request of any of the Bishops of these three churches, there be an exchange of ministers to serve as pastors and that the said pastors, when so exchanged shall have the same standing in the church to which he is sent as was held in the church from which he was sent.

That we encourage the exchange of fraternal messengers to annual and district conferences, Sunday School Conventions and Women's Missionary meetings particularly in states where the three or even two denominations operate

That our Bishops invite Bishops of either denomination to sit and counsel with them at annual conferences; to the end that we may become acquainted with the spirit and policy of our churches and that a feeling of oneness of purpose and accomplishment might the easier and more rapidly grow.

Respectfully submitted,

Commissioners for the A M E Church—Bishops L J Coppin W W Beckett, H B Parks; Elders J W Walker John Harmon; W S Carpenter; Laymen J R Hawkins, F R Lytes; Green Jackson.

Commissioners for the A M E Zion Church—Bishops G W Clinton, J S Caldwell, G C Clement; Elders E D W Jones; J M Martin; W W Slade; Laymen S G Atkins, W J Trent Oscar W Adams.

Commissioners for the C. M. E. Church—Bishops R. S Williams, R A Carter; J W Gleaves; Elders J W Gilbert, R S Stouts; J A Bray; Laymen J F Lane; J A Lester; W [illegible]

MORE AID FOR NEGROES.

N Y C WORLD
NOVEMBER 16, 1918

Methodist Episcopal Church Is Planning a Big Work.

In commemoration of the founding of the first American Methodist mission by John Stewart, a negro, who carried the Gospel to the Wyandotte Indians, the Joint Centenary Committee of the Methodist Episcopal Church announced here yesterday that $3,900,000 of its proposed $80,000,000 Centenary Fund, which is to be raised by June next, will be devoted to "the improvement of social, moral and religious conditions among the negroes of the United States."

There are 3,189 negro Methodist churches in the South, and for their betterment a budget of $2,588,675 has been prepared.

Since the beginning of the war, it is estimated, more than 750,000 negroes have migrated to Northern farms and munition factories. Methodism intends to provide for the welfare of these negroes.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

Church - 1918

THE BISHOPS IN COUNCIL

The Christian Recorder Mar. 14, 1918.

All the Bishops of the Church except Bishop B. T. Tanner, detained at home through infirmities of age attended the Mid-Winter Session of the Council convening in Louisville, Ky., February 13th, last.

At the usual religious services preceding the business session, the presence of a number of ministers and laymen of the connection was noted in the congregation.

Among other actions taken by the Council looking to the upbuilding of the Church and the safe-guarding of the material, moral and spiritual interest of both the clergy and the people to whom it ministers, are the following:

1. Each Bishop shall raise in his district or anywhere else convenient and by whatever methods sanctioned by the traditions and teachings of the Church, a special collection to supplement the amount paid to superannuated preachers, especially the Bishops in whose districts educational institutions exist and on account of which funds effected by law to support superannuated preachers, are diverted toward said institutions.

2. A Bureau has been established in Washington, D. C., to co-operate with the agencies throughout the country having to do with the war. It shall be its duty to gather information bearing upon the colored soldier, to look after his interest generally, to use all available means to obtain for him the treatment and consideration that American soldiers must have, to provide in the largest possible measure such means as may meet his moral and spiritual needs in the various cantonments. This Bureau is to give out, likewise, such information periodically to the entire Church regarding the treatment of the colored soldier and his needs in the measure of prudence that must be observed in times of war. Bishop J. Albert Johnson, of the Second Episcopal District, and Prof. J. R. Hawkins, have charge of said Bureau. This limited personnel is due to an understanding with the Commission of War Times of the Federal Council that one minister and one layman be appointed by each denomination for such work.

3. A Social Service Commission has been organized upon the plans submitted by Dr. R. R. Wright, Jr., editor of the Christian Recorder. These plans consist in seeking to bring about the closer relation of the Church to the social problems of our day, such as organized labor, prohibition, women and industry, home life, industrial life, education, morality, housing, sanitation and public comfort. In brief, its work shall be to use the great spiritual power of our race and of our strong Church organization for more definite work and for social betterment within the race. The members of the committee are: Bishops Chappelle, Hurst, Coppin, Heard and Jones.

4. A committee consisting of Bishops Ross, Parks, and Coppin has been appointed to go to Kansas City, Mo., and take an inventory of the belongings in the office of the Western Christian Recorder, close up all account books, likewise, the office. Subscribers to the paper are allowed to select any of the Church periodicals instead, by submitting their receipts to the Bishop of the district to which they belong, said receipts when checked by the bishop, shall be honored by the editor of the paper chosen in place of the Western Christian Recorder.

5. The committee appointed by the last General Conference to call upon the President of the United States and Congress and direct their attention to the growing discriminations, injustices, and outrages perpetrated upon the colored people throughout the country, thereby making conditions unbearable for them in America, also to ask of the President and Congress for relief through such remedies as are offered under the constitution, was requested not to delay further their work, but rather set in motion at once all available means to accomplish an end in view. Bishop Chappelle is chairman of the important committee.

6. Council decided that the General Conference shall be called to meet as per discipline prior to 1912; that is to say, on the first Monday in May, 1920.

Fraternal messages were exchanged between the A. M. E. and the A. M. E. Zion, both in session simultaneously in the city. Bishop Kyle, the spokesman of the A. M. E. Zion delegation, was accompanied by Bishop R. B. Bruce, Doctors R. B. Brown, A. A. Crooke and Prof. J. W. Martin, General Secretary Varick C. E. League.

This fraternal courtesy was returned immediately by a delegation consisting of Bishop Coppin, spokesman for the A. M. E. Church, and Bishop Beckett, Doctors J. C. Caldwell, General Secretary Allen C. E. League, J. D. Barksdale and Prof. A. S. Jackson, Secretary of Education.

Rev. P. W. Walls, D.D., was chosen fraternal delegate to the General Conference of the C. M. E. Church, to convene in Chicago next May, and Dr. C. V. Roman, fraternal messenger to the General Conference of the Canadian Methodist Church, to convene in Toronto, also in May.

JOHN HURST, Sec'y.

BAPTIST

Morris and Boyd Factions Agree to Bury the Hatchet—Great Meeting in Memphis.

The Louisville News Mar. 23, 1918.

Memphis, Tenn., March 20.—Representatives from the National Baptist Convention, the National Baptist Convention (unincorporated) and the southern National Baptist Convention (white) met this week at Memphis, Tenn., to settle their differences. It will ever be remembered as one of the conferences ever held. At the conclusion of the meeting the brethern joined singing "Praise God from whom all blessings flow."

Mutual concessions were made, one side agreeing to the annullment of the Charter of the National Baptist Convention to which the other side had strenously objected. On the other hand the side that yeilded to the question of the found compensation in the fact that their contention for denominational control and ownership of all the Boards and other properties were granted. It was also agreed that all of the lawsuits now pending in Nashville would be withdrawn. The erection by the Southern National Baptist Convention of a Theological Seminary for Colored Baptists is now assured Kentucky was represented by Dr. C H. Parrish, who served as chairman of the Morris section.

The following other gentlemen were members of the commission: Boyd Side—Drs. Hurst, of Missouri; Dr. Hardin of Tennessee; Dr. Prince of Texas; Dr. Jones of Oklahoma; Dr. G. W. Alexander of Mississippi; Dr. Gaines of Arpansas.

From the Morris Side—Dr. T. O. Fuller, Tennessee; Dr. L. K. Williams, Illinois; Dr. C. H. Parrish, Kentucky; Pres. Booger of Arkansas; Dr. T. O. Walker of Georgia; Dr. T. R. Griggs of Texas; Dr. W. H. Moses of Pennsylvania.

It will be remembered by the readers of the Louisville News, that two years ago at Chicago the Baptists disagreed, one side going with President Morris and the other side with Rev. Boyd, of Nashville, that their differences have been aired in the denominational papers, that the matter had been carried to the courts. The bone of contention was regarding the publishing plant at Nashville, Tenn. The Baptists throughout the United States will rejoice over the fact that all differences have been settled, that once more the great National Baytist Convention will be as one.

METHODISTS ELECT THREE NEW BISHOPS; UNIFICATION IS UP

The Montgomery Adv.

Revs. Parker, DuBose and Ainsworth Chosen Yesterday; Negro and Methodism Stirs Conference

May 16, 1918.

(Associated Press.)

ATLANTA, GA., May 15—Discussion of the majority and minority reports of the committee on church relations, and the election of three new Bishops, and connectional officers featured the sessions of the General Conference of the Methodist Episcopal Church, South here today. Bishops elected today were: The Rev. F. N. Parker, of the Louisiana conference; The Rev. H. M. Dubose, of the North Georgia conference, and W. N. Ainsworth of, the South Georgia conference. Bishop Eugene R. Hendrix, senior bishop, announced that six new Bishops, three of whom were elected yesterday will be ordained on Friday.

The following connectional officers were re-elected for the next four years at the afternoon session: The Rev. T. N. Ivey, of the Western North Carolina conference, Editor of the Nashville Christian Advocate; E. B. Chappell of the Tennessee conference, Editor of Sunday School Literature, and W. W. Pinson, of Nashville, Tenn., Secretary of the board of missions.

Church Relations Taken Up.

After announcement of the result of the ballot taken yesterday on which the Rev. Frank N. Parker was elected bishop, the majority and minority reports of the committee, on church relations were taken up for debate at the morning session, Bishop James Atkins presiding.

The majority report of the committee recommended to reaffirm the action of the general conference of 1914, and declared the readiness of the Methodist Episcopal church, south, to continue negotiations on the basis approved by that action in case the commission of other duly constituted authorities of the Methodist Episcopal church signify their desire for the continuance of negotiations upon that basis. The commission was instructed to give most careful consideration to the matter of closer cooperation, in order not only to eliminate waste, but to secure the greatest possible results from the efficient adjustment of the workers of both churches.

The Minority Report.

The report of the minority also reaffirmed the action of the general conference of 1914, and declared the readiness of the Methodist Episcopal Church, South, to renew negotiations in case the general conference of the Methodist Episcopal church signified its desire for renewal of negotiations. The report also declared that no further action looking to unification as proper to be taken by the southern church until such time as the northern church had taken suitable and proper action with reference to the negro question.

Judge Candler Speaks.

Judge John S. Candler, of Atlanta in a speech favored the adoption of the minority report and stated that the Southern church had gone as far as it could and that it was now time for the Methodist Episcopal church to make a move. He contended that so long as the negro question was in the way, unification was impossible.

Prettyman for Majority.

The Rev. F. J. Prettyman, chaplain of the United States Senate spoke in behalf of the report of the majority, emphasizing that the demand of the world was that Methodism should unite He said he desired a church big enough to include all races without distinction. Rev. A. F. Watkins, president of Millsaps College, Jackson, Miss., believed that the church "had lost its grip upon the negro and it was high time for united Methodism to lay its hands upon them to guide and direct them in spiritual and educational matters." H. H. White, of Alexandria, in an address said that the negroes should be placed in a separate church. A motion was made to adjourn after Rev. R. A. Meek, editor of the New Orleans Christian Advocate was recognized by the Bishop. Dr. Meek was granted the privilege of being the first speaker on the question of unification at tomorrow mornings' session.

NEGRO CHURCH MEMBERS SUBSCRIPTION $1,504.71

TAMPA FLA TRIBUNE
JULY 1, 1918

HAVE BROKEN ALL STATE RECORDS

Subscribe Amount in Ten Minutes—Tender Thanks to White Friends

Raising $1,504.71 in ten minutes for the completion of their new church, was the record-breaking pace set by the new St. Paul A. M. E. church yesterday morning. The pastor, Rev. S. A. Williams, had previously asked that $1,000 be laid on the table in ten minutese, but his congregation surprised him with the above result. The six weeks' rally ending last night has netted a grand total of $2,625.12.

This smashes all previous work records in the state, if not in the entire section, it is claimed. A number of prominent white friends notified Rev. Williams that they are mailing checks to him for their part in the rally. These will further increase the amount, which will be announced the second Sunday in the month. Many thanks are tendered by Rev. Williams to the white friends who have so generously assisted in the erection of this magnificent structure, without whose aid this success would not have been possible.

Rev. Williams has now planned a thrift stamp campaign which promises to be productive of good results. A systematic campaign which will include every member of the church will be launched this week.

Three Days to Get Troops to East St. Louis; Six Hours to Get Troops to Chicago

The Chicago Defender Feb. 23, 1918.

Bishops' Council for Organic Union

Louisville, Ky., Feb. 22.—In a most spirited contest the General Conference of the A. M. E. church was carried to St. Louis, Mo., by a narrow margin. Chicago was first in the hearts of the members of the conference, for the broad mindedness of Mayor Thompson made every member of the conference desirous of going to Chicago. But when members of the conference reminded the body that Gov. Frank O. Lowden took three long days to get a battalion of troops from Springfield to East St. Louis, Ill., to quell the slaughter of scores of Race men, women and children and required only six hours to get a regiment of troops to the city of Chicago to prevent an assembly of people from discussing an academic political question it stampeded the entire conference and it felt that no welcome awaited them to the state of Illinois at the hands of Gov. Frank O. Lowden. Before this startling statement was made Chicago was the choice for the meeting place of the General Conference commission by overwhelming odds but the moment Bishop H. B. Parks Chicago, Ill., called the attention of the conference to this strange bent of mind of Gov. Frank O. Lowden, Chicago as a meeting place was a dead one and the hopes of all Chicagoans for entertaining the General Conference of the great and mighty A. M. E church became a "squeezed lemon in an ash tub in a back yard." All the credit or discredit, as you like it, belongs exclusively to Gov. Frank O Lowden. Every minister from Chicago realized as soon as this fact became known that the last hope was gone and they yielded gracefully to the inevitable, declaring that they have no apologies to make nor explanations to offer for the conduct of Gov. Lowden in this matter, but assured the conference that the action of Gov. Lowden by no means represents the sentiment or feeling of the citizens of Illinois, and especially did it not represent the feelings of the people of Chicago from the highest officials down to the humblest citizen. It was just Frank O. Lowden; that's all.

Dr. A. J. Carey's Address

At the educational meeting held at Quinn Chapel A. M. E. church, R. R. Wright Jr., A. S. Jackson, secretary of education, and Rev. A. J. Carey spoke. Dr. Carey's subject was "The Missing Note in Modern Preaching." The sermon was eloquently and ably delivered, and when Dr. Carey had finished bishops, elders and laymen arose and shook his hand, declaring it was the best they had ever heard. It was an occasion for the stock of Dr. Carey to go up as the leading candidate for bishopric honors. The whole time he was here men high in the church stopped and buttonholed him, pledging him their support.

Favorable comment and pledges did not come only from his home state, Georgia, but all over the South, East and West. Preachers who were thinking of becoming candidates themselves came to him and said, "Carey, I am for you for bishop; you are the man for the place." Before speaking Dr. Carey congratulated the commission for holding the next General Conference at St. Louis, Mo., and said, "In the light of the statement as made by Bishop Parks there is no other choice for the great Race loving A. M. E. church than to go to St. Louis, Mo."

Bishop B. F. Lee Presides

One of the hopeful signs for the future of the Race was the gathering together of the bishops of several hundred of the A. M. E., A. M. E. Zion and C. M. E. churches. There is no doubt but that they represent perhaps a larger per cent of the intelligence and manhood than has gathered in many years. All of the speeches, resolutions and conversations seemed to breathe of union for the purpose not only of making a great church but to become a factor in solving the vexed problems in this country affecting our people. The conference was presided over by Bishops B. F. Lee of the A. E. E., G. W. Clemet of the Zion and L. A. Holsent of the C. M. E. The secretaries were Bishop John Hurst, A. M. E.; W. L. Kyles, Zion, and Bishop N. C. Cleaves of the C. M. E.

An address was issued to the churches in which the bishops took high ground on all of the current questions of the day. Especially did they demand the pulpit to speak out against mob violence, disfranchisement and other discriminations meted out to our people all over the country.

Organic Union Discussed

The subject of organic union of the three churches created more discussion than any other subject before the body. Bishops Chappelle, Parks and Smith of the A. M. E. church, Carter, Cottrell and Warner and Phillips of the C. M. E. church, Caldwell Clemet and Alstock of the Zion church seemed to be the masters of argument. Bishop Smith, Detroit, Mich., is absolutely opposed to organic union, as he claims that it's catering to the white man to organize a "Jim Crow" church in the world. He said, in substance, in the thousands of white churches in the South there is not enough religious sentiment for one of us to commune at an altar, and for us to attempt to get together to satisfy them shows them that we place the stamp of inferiority upon our own heads. He made mention of his memorable speech at the Ecumenical council in Toronto Canada, which was published in all the Methodist journals of the world. He made such a dramatic closing that the conference was silent for several minutes when he had concluded.

Bishop Phillips of the C. M. E. church favored union when he could be assured that the other branches of Methodism would recognize that his church has as much brains in it as found in the other two branches, but he looked forward to the day when there will not be only unionism of the branches but unionism of all branches of the world. Bishop Warner of the A. M. E. Zion church held that this body would not come up to the expectation of the country's wishes unless it went on record against the unfair treatment handed Col. Young. It was decided to insert that in a special resolution. Bishop Clemet of the Zion church made a brilliant address, which electrified the people, favoring organic union and the appointment of a committee to work out its details to be reported to the next conference of his church.

Many Favor Federated Church

Able and instructive speeches were made by Bishops Connor, Bishop Parks, Shaffer and Chappelle of the A. M. E. church. Bishop Chappelle for the A. M. E. church stated that an organic union of three churches, bringing on equal footing 34 bishops, thus causing the creation of 34 Episcopal districts, is the mighty problem that will have to be worked out. He said "that until this question could be properly settled unionism stands way out in the distance, but if we could agree on the system of Episcopal rotation as carried out by the Methodist Episcopal church unionism can come most any time." The A. M. E. bishops, in their special council, appointed and financed a committee to go to Washington, D. C., and urge the President of the United States as a "war measure" to declare the nullification of the "Jim Crow" laws and disfranchisement clauses in the South. The following committee was appointed: Bishop W. D. Chappelle, South Carolina, chairman; Rev. J. G. Robinson, Tennessee, secretary; Bishops B. B. Parks and C. T. Shaffer, Chicago, Ill., and Rev. A. H. Hill, Arkansas. This committee will proceed to Washington in the next few days.

Connectional Council in Session

The Connectional Council of the three churches, which is composed of all ministers and laymen who attend the Bishops' Council of their different churches, met in joint session. Dr. R. . Ranson, New York, who has been recently nominated for congress by the 1st district, New York, addressed the council and was endorsed, and one minister from each of the councils will be sent to New York to assist him in his campaign. The council issued an address condemning lynching, which was brought about by a resolution offered by the Rev. J. A. Jones, Nashville, Tenn., on account of the recent lynching of a preacher and the burning of one of the citizens in that state. The council went on record favoring the collection of money to help fight lawsuits that may grow out of southern discrimination against us. A commission was appointed to establish bureaus and the collection of funds for the support for aged ministers. The connectional presidents of the Women's Home and Foreign Missionary Societies, with their executive boards, as well as the connectional general officers of the three churches, were present and made report from their departments to the council of bishops.

Commissioners on Union Appointed

After a day's deliberation the bishops of the three councils decided that three bishops, three elders and three laymen be appointed to meet in Birmingham, Ala., the second week in April to form plans and discuss ways and means of organic union. They are as follows: A. M. E. church, Bishops Coppin, Parks and Beckett, Elders J. . Walker, John Harmon and W. T. Carpenter, Laymen John Hawkins, Dr. Bytes and Green Jackson; C. M. E. church, Bishops Williams, Carter and Weaves, Elders Dr. Gilbert, Dr. Bray and Dr. Stout, Laymen J. F. Lane, Dr. A. Lester and Prof. W. A. Bell; A. . E. Zion, Bishops Clinton, Clemet and Caldwell, Elders J. W. Martin, E. . Jones and W. W. Slade, Laymen Austin Adams, S. G. Atkins and W. J. Trent.

Condemn "Jim Crowism"

All bishops of the three connections save one or two are graduates of colleges and universities. They, for the most part, had to ride in "Jim Crow" cars. Such action was denounced. A committee was appointed to go to Washington, D. C., to see the President of the United States to oppose it. An address to the country was read by Bishop Coppin. It was prepared by Bishops Coppin, Johnson, Chappelle, Clemet, Caldwell, Clinton, Phillips and Carter.

Reports from the various Committees on Resolutions, Hymnal, Catechism, Co-operation in Foreign Fields and Migration were read. There was a heated discussion on the migration question and the bishops took high grounds on the question, but it remained for Bishop Cottrell, Holly Springs, Miss., to say that the church ought to urge the people to stay in the South. His speech fell flat. Bishop Connor, Little Rock, Ark., said they might not leave unless they know where they are going and what they are going to do. Bishop Carter of Birmingham, Ala., was one of the few bishops of the South who stood out for them going whenever they please and wherever they please. The council adjourned Saturday night, Feb. 16.

DELEGATION OF NEGRO CHURCHMEN WAIT ON PRESIDENT

The Daily Herald March 15 1918

A. M. E. Churchmen Present Protest Against Lynching and Discriminations Against Race

Pledge Loyalty and Patriotic Support of Race in Prosecution of War

Washington, March 14.—As an aftermath of the Bishops' Council of the A. M. E. Church, which met in Louisville, Ky., during the middle of last month, a delegation of churchmen of whom Bishop F. D. Chapelle, of South Carolina, was chairman, visited the White House yesterday afternoon, to see the President.

The delegation, which was specially appointed by the Bishops', were received by the President at 2.30 o'clock. Bishop Chapelle immediately made known their mission—a protest against lynching—against the discriminations against the Negro—against mob violence, and the Jim Crow law. On departing, the commission left a document pledging the loyal and patriotic support of the Negro race during the war.

LOUISVILLE KY TIMES
MAY 3 1918

NEGRO MISSIONARY HAS SEEN MANY ADVENTURES

REV. W. H. SHEPHERD.

For twenty years a missionary in the Congo Free State, often penetrating to regions in which no civilized man ever had entered, frequently in danger of his life, the Rev. W. H. Shepherd, pastor of the Presbyterian Colored Mission, Hancock and Roselane, has known more excitement than most men.

On his return to England from Africa on account of impaired health he made such an impression with the narration of his experiences and with the real scientific value of his observations that he was elected a fellow of the Royal Geographical Society. He is a graduate of Stillman Institute, the Presbyterian theological training school for negroes at Tuskaloosa, Ala. He is proving to be a real pastor of the colored people in his neighborhood and a great help in the practical social work of the mission.

The Presbyterian Colored Mission is one of the twenty-six organizations affiliated in the Louisville Federation of Social Agencies.

Church—1918

AN OPEN LETTER

Work.

TO THE FEDERAL COUNCIL OF BISHOPS

Star of ion Feb. 21, 1918.

By Bishop L. H. Holsey.
Senior Bishop C M E Church

To the Federal Council of Bishops of the A M E; the A M E Zion and the C M E Churches to be held in Louisville, Ky, February 15-16, 1918:

Dear Fathers, Brethren and Colleagues of the three Negro Methodisms now in Federal Council assembled. I present the following memorial and petition for your serious thought and consideration, in the name of our Father and Jesus Christ our Savior, to-wit:

It appears to me that the time has come for the scattered and broken family of Negro Methodism to have not only a Federal Union and Episcopal co-operation, but the time has come, in the will and decree of God, that the sacred functions and high prerogatives should no longer operate in separate and single organic relations, but there should be but one distinct, unified organization made up of the three great Methodisms represented in this Federal Council of Bishops. Years of contemplation, investigation and study reveal the indisputable fact that our three great Mehodist bodies are in all essentials the same.

1. In doctrine, faith and practice.
2. In origin and historic relation.
3. In organic constitutionality.
4. In inherent and constituent qualities, faculties and attributes.
5. In evangelical practice and fundamentals.
6. In official and prelatical appointment and ordination.
7. In itenerant prelacy and ministerial appointment.
8. In Ritualistic usages and sacredotal policy and design.
9. In denominational units and individualities and in all of the great God given and Divine elements and qualities that make up and constitute universal Methodism.

Now, therefore, Whereas: The three great Methodisms of the Negro race represented in this Federal Council of the Bishops here assembled, memorialize and petition the respective General Conferences at their next sessions, that a joint commission on organic union be appointed with full and plenipotentiary powers authority and prerogatives to formulate, propagate, denne and establish one organic connection and perfectly unified Methodism composed of the African Methodist Episcopal church the African Methodist Episcopal Zion Church and tne Colored Methodist Episcopal Church in America. And whereas, the three Methodisms are the same and one in division.

I. Resolved; that we petition the respective General Conferences to make them one, full and complete, through and by the aforesaid joint Commission.

II. Resolved; that the united and complete organization shall take the name of "The Union Methodist Episcopal Church."

III. Resolved; That the Council of Bishops meet in Washington City or some place fixed by the Senior Bishops, on the 18th (eighteenth) of September 1918 for the purpose of framing articles of agreement on unification and complete organization, and that said articles of agreement be submitted to the General Conferences for approval and adoption.

IV. Resolved, That as the General Conference of the C M E Church meets this year, that body is hereby petitioned to appoint its number of commissioners with plenipotentiary powers to be a part with the commissioners of the A M E and the A M E Zion churches so as to obviate delays in the unification process.

V. Resolved, that the Federal Council of Bishops, in their meeting in September gather together such materials and parts of disciplines of the respective churches and from them, formulate and select such parts of statuatory law and polity as may be thought to be agreeable with the united connection. these to be submitted to the General Conferences of the A M E; the A M E Zion churches and to the Commission of the C M E Church in America.

THE ANNUAL MEETING OF THE MISSIONARY BOARD

The Christian Recorder May 9, 1918

By Rev. E. H. Hunter, Recording Secretary

In pursuance of the by-laws governing the Board of Managers of the Home and Foreign Missionary Department of the A. M. E. Church, the Annual Meeting for 1918 was held in the chapel of the New York Bible House, Wednesday, April 24th. Bishop J. Albert Johnson, President of the Board, was rpesent and directed the course of the proceedings in that masterly manner which fully justifies the stamp so justly and universally placed upon him, viz. Chairman of Presiding Officers." Bishops W. W. Beckett and I. N. Ross, in charge of our work in South and West Africa, respectively, were present, and as Vice-Presidents of the Board, associated Bishop Johnson. All the American members of the Board were present except Rev. R. R. Downs, of the Third District. The names follow in the order given: Revs. R. J. Williams, E. H. Hunter, J. P. Q. Wallace, N. C. Buren, W. O. P. Sherman, D. H. Johnson, C. E. Brooks, H. N. Newsome, C. W. Abington, S. A. Harris, C. R. Tucker, C. E. Allen and Mesdames Mary F. Handy and S. G. Simmons, Presidents, respectively, of the Parent Woman's Mite Missionary, and Woman's Home and Foreign Missionary Societies. The members from the two African Districts, Revs. A. L. Brisbane and S. J. Mabote, were absent.

Following the opening devotions, conducted by Revs. W. O. P. Sherman and J. P. Q. Wallace, the President, after roll call, introduced and made welcome the visitors present then proceeded, without further formality, to the chief business of the Annual Meeting, viz.: The submission and proper disposal of the Annual Report of Rev. J. W. Rankin, D.D., Secretary-Treasury of the Department, who presented a very full and clear statement of the work accomplished during the past year, in pamphlet form. After hearing the essential portions of the report, it was received, fully discussed by the members and explained by the General Secretary; then properly referred to the several committee for more detailed examination and such action as might be deemed best for the Board to take.

The report was comprehensive and disclosed an intelligent graps of the great and intricate problems confronting our Church in its missionary efforts. Although our work in the African Districts, also in South America and the West Indies suffers great handicap by reason of the war menace and the lack of personal supervision of those in charge, added to the insfficiency of available means to meet necessary demands, it is encouraging to note that our missionaries in the foreign fields are cheerfully and courageously standing by their guns and fighting the good fight of faith, with signs of success. This is especially noticeable in the reports coming from South Africa, Paramaribo, Dutch Guiana, and Hayti. The Secretary directed attention to the fact that much of the foreign missionary funds collected by the Church, found no place on his books because some conferences have failed to make any report of such funds to the Department. The financial report of the Secretary only represents the money passing through and disbursed by his office. The business of the office showed: Receipts (including a balance of $995.18 brought forward from last year), of $56,388.96. Expenditures, $52,822.66.

The returns for Easter Day are not included in this report since the fiscal year closes on March 31st. It was distressing, however, to note that the Easter offering to the Department for 1917 included in the report was only $11,423.53, representing less than two cents per member. Bishop Johnson commented in most pointed fashion on this most depressing sign, and made such an impression that members of the Board and visitors alike, seemed aroused to a sense of the duty which devolves upon our great connection to make $60,000.00 the minimum goal for next Easter. It was gratifying to note that special contributions had been sent, especially by the Virginia and North Carolina churches to assist in the Paramaribo purchase fund. It is urged that other churches, Missionary Societies and Endeavor Societies follow the fine example of these few who have already sent on $424.44.

After full, free and frank discussion of every phase of the work of the Department, action was taken in several matters, among the more important of which the following are noted: (1) A carefully prepared budget was adopted as a tentative guide for the year's financial transactions, which shows that a minimum of $50,047.00 will be required for the legitimate expenses of the Department. An apportionment of the amount of missionary funds each district should send in to meet this need and so enlarge the funds as to provide for the growing needs, was adopted; and each Bishop will be duly advised as to what is desired and expected of his district. (2) In order that each Episcopal District may be brought into more direct and immediate touch with the Missionary Department and receive such stimulus as will bring more tangible results and increase of missionary funds to the cause through all the agencies at work and especially the Easter collections, it was decided that the representative on the Missionary Board from each district should be designated as special agent for the Department "in their respective districts to work for the increase of our Easter collections and other funds due the Department." Each member is asked to strive for a 50 per cent. increase in his district for the current year. (3) Upon the recommendation of Bishop Beckett, and as heartily endorsed by Bishop Johnson, provision was made for some special consideration for the work in South Africa. Upon the suggestion of Bishop Ross the Board directed the Recording Secretary to prepare a suitable expression of sympathy and interest for the distressed peoples of West Africa. The missionaries in West Africa have been relieved and recalled, viz.: Revs. H. G. Knight and A. N. DeLima. (4) The report of the Committee on Woman's Work, the two Presidents of our women's organizations being members of that committee, was so sane and broad, and breathed so fine a spirit of unity that the Church papers were requested to give special notice of the same. It is appended with this report for publication.

Requests came before the Board for special appropriations to assist in providing missions for migrants in Northern industrial centers. While the Board was not in position to furnish material aid in such cases now, it was the general opinion of all that some steps should be taken to provide both moral and material support to such proper efforts as are being attempted along this line of Home Missionary activity. Detroit, Chicago, New York and a number of other such metropolitan centers were referred to as offering important fields for this class of work.

Among the visitors present during the day the following were introduced: Rev. J. W. Hall, of Georgia; Rev. S. S. Morris, pastor of St. John's, Norfolk; Rev. R. C. Ransom, editor of the A. M. E. Review; Rev. I. S. Sands, Presiding Elder of Albany District; Rev. R. R. Wright, editor of the Christian Recorder; Rev. A. R. Cooper, pastor Bethel, New York City; Mesdames I. N. Ross, B. A. Cole, C. E. Wilson, M. E. Sands, S. C. Battles, A. R. Cooper, Mr. Martin Mullins, of South Africa Dr. Roland Johnson and Rev. Charles Stewart, Universal Associated Press Correspondent.

The Board completed the great volume of work committed to its investigation and review, in one day, adjourning at 4.30 P. M. This was due, however, to the careful and methodical arrangement of all dedetails required of the efficient Secretary, Dr. Rankin, and his splendid office force, as well as to the masterly grasp of the great volume of detail, demonstrated by the President of the Board, whose ability, good humor, tact and helpfulness as a presiding officer cannot be surpassed. Every [illegible] of the Board seemed to ca[illegible]tion from our great Missi[illegible]dent and seemed determined to give the Department more active and earnest support hereafter.

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EXPRESSIONS OF SYMPATHY TO THE PEOPLE OF WEST AFRICA FROM THE MISSIONARY BOARD

May 3, 1918.

The Rt. Rev. I. N. Ross, D.D., Bishop Thirteenth Episcopal District, A. M. E. Church:

My Dear Bishop Ross:

I was directed by the Missionary Board of the A. M. E. Church, at the Annual Meeting held in New York April 24, 1918, to express to you, and through you, to our brethren in West Africa our profound and heartfelt sympathy, our sincere and our abiding interest for them in these dark days, when they are having to suffer the horrors of this cruel war because they have linked their cause with that of righteousness, truth and liberty. The Board would have you and your suffering constituency to know that they will do all they can to help their brethren of Liberia and Sierra Leone maintain the high standard of Christian integrity and political freedom they have set for themselves; and which they are so nobly defending by moral as well as physical force. They direct me to say that we will continue to pray that sufficient divine grace be afforded and that material assistance may be secured through friendly governments and peoples such as shall inspire new hopes and enlarge(as well as strengthen the faith of our people of Africa in world-wide Democracy and the dominion of Christ who, alone, can make democracy safe.

Please convey to the ministers under your supervision that they in turn may convey to their people the assurance that the Missionary Board of the A. M. E. Church feels for them and will do their utmost to render them practical assistance.

On behalf of the Board,

J. ALBERT JOHNSON,
President.

E. H. HUNTER,
Recording Secretary.

PLAN CONSTITUTION.

Methodist Unification Commission Works on Details.

Savannah, Ga., February 4.—The Methodist unification commission today passed a resolution to adjourn Wednesday at 6 o'clock. The commission is now working on the details of a constitution for the united body.

While the particulars of the manner in which the combination of the church is to be brought about have not been announced it will be done through the creation of an associate conference of every branch of Methodism. This would give the negroes an Afro-American conference. Each associate conference is to be represented in a constitutional conference which would elect representatives to the central governing body. The plans agreed upon here must be acted upon by the two general conferences and the state conferences before it is effective. It is understood the northern and southern church may hold a joint general conference in Atlanta in May.

MAKE FIRST STEP TOWARD CONSUMATION OF GREATEST MOVEMENT IN HISTORY OF RACE

The Louisville N

The three councils of Bishops of the three great denominations of Colored Methodists—A. M. E., A. M. E. Zion, and C. M. E. churches—met in Louisville last week and transacted business incidental to their respective churches. On Friday the Federated Council of Bishops convened and went into discussion of the proposition of the organic union of the three great denominations. The sessions continued through Saturday and on Sunday before a great audience in the Chestnut St. C. M. E. Church, Bishop Coppin announced that the Bishops had recommended organic union, and as a step in that direction each church would send a commission of nine men, three Bishops, three elders and three laymen, to meet in Birmingham, Ala., and draw up plans for such a union.

He also announced that further steps toward union were taken when the Federated Council agreed on a common hymnal, a common catechism and a common form of worship. That the Bishop's announcement met with great favor was evident from the applause and expressions of approval heard on all sides, especially from Methodists.

The Council of Bishops and General Officers brought to the city many of the leading men of the race, and many notable addresses were made. Louisville has been bettered and inspired by the coming of these great men, and as often stated during the meeting this city may never be the host for such gathering again in her history.

They also were given automobile rides throughout the city and suburbs, going to Haven Industrial Home, where addresses were delivered to the students.

In a statement to the Morning News Dr. Penn said they were greatly pleased with everything they had seen in Savannah, and especially the good feeling existing between the white and colored people. He said it is a model for other cities, even Cincinnati, where he has lived for six years as one of the corresponding secretaries of the Freedmen's Aid Society of the Methodist Episcopal Church.

Concerning the results of the Unification Commission in relation to the negro question, he said there was no reason for too much discouragement or pessimism, as evidenced by some members in the Morning News, although the situation was fraught with grave difficulties.

"The negro is a full member of the Methodist Episcopal Church, in full enjoyment of the right to sit as a delegate and lawmaker in the highest legislative body of that church," he said. "In the last general conference which met at Saratoga Springs, N. Y., there were eighty-six colored delegates among the more than eight hundred delegates composing the body. The negro membership which they represented numbers 315,000 full members.

"In the proposed reorganized and unified church this negro membership would be entitled to forty-four delegates. The contention of the negro and his friends is that his right to the same privileges in the reunited church that he now enjoys in his own church shall not be denied him. It is not a social question, but simply one of religious opportunity and privilege which the negro has enjoyed for fifty years in the Methodist Episcopal Church and which he is reluctant to give up in this day when we are fighting together the greatest battle for democracy the world has ever known.

"White men and black men are going to be fighting together in the trenches in France. Why should they not work together in one reunited Methodist Church?

"The negro in the Methodist Episcopal Church will continue to stand for this unless the church in which he is now a member refuses to support him in his just claim for fair play. In the meantime many of the leaders of the Methodist Episcopal Church, South, think honestly that another relation to the united church would be more preferable and mean more for the negro. Nobody is disposed to impugn their motives in this view. The inability to agree is purely in the difference of viewpoint, that's all.

"I venture to say that no fifty such men of the North and the South, with two negroes included in the fifty, could have talked for ten days on the delicate questions involved in the discussion of the status of the negro and do it so brotherly and adjourn, all shaking hands at the close in the most agreeable fashion.

"I have never heard so many leading Southern men express such breadth of interest in the future of my race. We will keep on talking and time may settle some things for us because nobody can tell what this war is going to do for us in the readjustment of national as well as world conditions."

Dr. Penn left for Cincinnati last night. He said he had lived in Atlanta for seventeen years, but Savannah in many ways sets the pace for Atlanta as to racial conditions.

COMMISSION'S WORK FROM NEGRO'S VIEW

Dr. I. Garland Penn Talks of Legal Aspect.

ATTITUDE OF DELEGATES

SAVANNAH GA NEWS
FEBRUARY 6 1918

Situation Fraught with Many Grave Difficulties.

The two negro members of the Methodist Unification Commission, Dr. R. E. Jones of New Orleans and Dr. I. Garland Penn of Cincinnati, remained in the city yesterday as the guests of the colored business men of the city.

They were banqueted Wednesday night at the Savannah Home Boys' Club.

NEGRO METHODIST BISHOPS CLOSE TRI-COUNCIL SESSION

COMMISSION ON ORGANIC UNION TO MEET AT BIRMINGHAM IN MARCH

LOUISVILLE COURIER JN
FEBRUARY 17, 1918

The Tri-Council of Negro Bishops of the three negro Methodist churches, which has been in session at the Chestnut-street colored church for the past two days, closed yesterday to meet two years hence.

There were thirty negro bishops present, representing more than 2,500,000 communicants of the three churches, A. M. E. church, A. M. E. Zion church and the Colored Methodist Episcopal church.

The council recommended a common church hymnal, and a catechism to be agreed upon by a special committee.

The Committee on Rules, in making its report, recommended that a commission be appointed to devise plans for organic union, and report to the respective general conferences.

The following commissioners were appointed: From the A. M. E. church, Bishops J. L. Coppin, W. W. Bickert, H. B. Parks; Elders J. W. Walker, John Harmon, W. S. Carpenter; Laymen J. R. Hawkins, Dr. Lytes, Green Jackson. From the A. M. E. Zion church, Bishops G. W. Clinton, G. C. Clement, J. S. Caldwell; Elders J. W. Martin, E. D. W. Jones, W. W. Slade; laymen, Austin W. Adams, S. G. Atkins, W. J. Trent. From the C. M. E. church, Bishops N. C. Cleaves, R. A. Carter, R. S. Williams; elders, Dr. J. W. Gilbert, Dr. J. A. Gray, Dr. R. S. Stewart; laymen, James Lane, W. A. Bell, J. A. Lester.

The Council of Bishops adopted the following resolution on Negro Migration and the Church:

"The present world war is working many changes in the life of the races which constitute the American population. Their industrial and economic conditions are gradually being altered. At the beginning of this world's conflict thousands of foreigners who had the right-of-way in factories and other lucrative avenues of labor returned to their respective countries to take up arms. This, together with the increased demand made upon our munition plants and the other manufacturing industries. We realize the dangers and evils incident to migration on the part of a race in its constructive period or its transition from a state of bondage, ignorance and poverty to a state of freedom, industry and education. But we realize also the benefits derived from such movements of a race and that the danger consists not so much in the disposition to migrate as it does in the lack of disposition to make a careful study of the industrial and economic conditions of the sections to which they go and to adequately prepare themselves to meet the demands of their new environments. We recognize the right of our people to migrate from one section to another, as all other people, with a view of bettering their conditions."

The Commission on Organic Union is called to meet in Birmingham, Ala., in March.

NEGRO QUESTION IS PROBLEM OF UNION

Dr. A. F. Watkins Tells of Joint Unification Conference of Methodists

JACKSON MISS NEWS
FEBRUARY 12 1918

The status of the negro in the reorganized church must be satisfactorily established before the Northern and Southern branches of the Methodist Episcopal Church in the United States can be united.

This is the opinion of Dr. A. F. Watkins, president of Millsaps College, a representative of the Southern Church at a joint conference held recently in Savannah, in an effort to secure a union between the two branches.

The conference at Savannah, which was attended by 50 representatives of the two branches of the Methodist Episcopal Church, was the third in the last two years. When the joint commission on unification met, there were found to be three points upon which agreement needed to be reached. The first of these was the relation of the Supreme General Conference to what were to be known as Regional Conferences to be held in different parts of the United States.

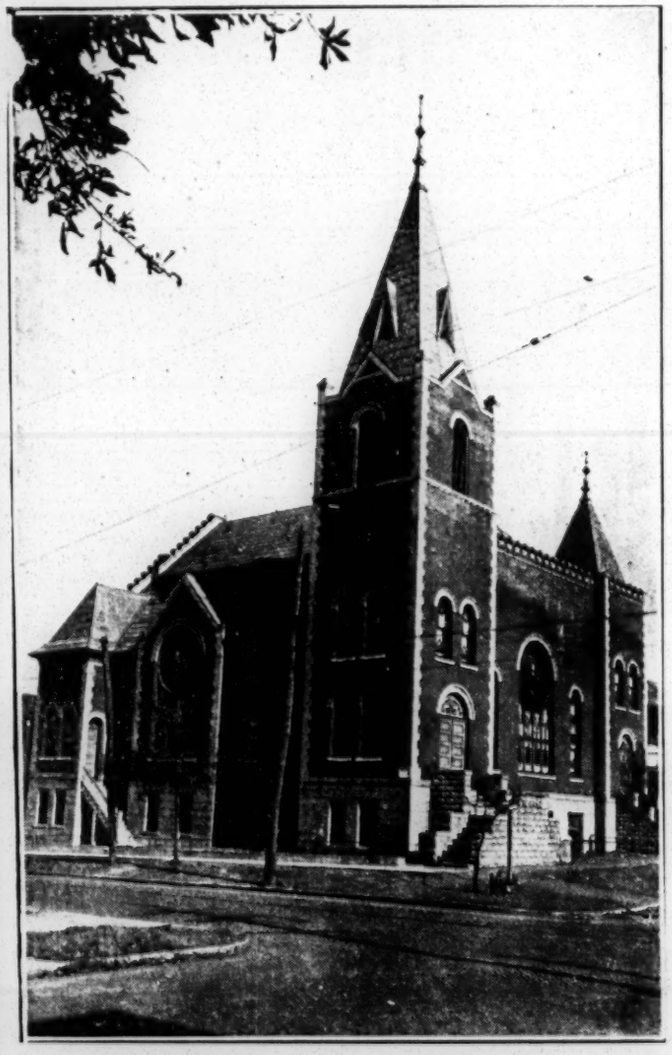
The second was the establishment of some tribunal qualified to pass on the constitutionality of the acts of the General Conference and in this way to protect the minority against oppression at the hands of a majority of the members of the supreme legislative body of the church. The third point, which proved the principle stumbling block of the conference, was the status of the negro in the reorganized church.

A tentative agreement was reached upon the first two of these points of difference. It was recognized that the third was the most serious point of the negotiations and while no agreement was reached on the subject, gratifying progress was made and it is possible that at a meeting to be held in St. Louis in April an agreement can be reached. If such is the case, a plan of unification will be recommended to the General Conference of the Methodist Episcopal church south, at the session in Atlanta next May.

It may be, however, that an agreement cannot be reached, in which event a committee of the representatives of the two commissions will formulate a report to the General Conferences of the two churches indicating the points of difference and those in which agreement were satisfactorily reached. The legislative bodies of the two churches will be asked to take such action regarding the reunion as they may see fit.

The great body of the Methodists in the United States believe in the unification of the two branches of the church and Dr. Watkins believes that substantial progress has already been made toward a union.

Church – 1918



MT. ZION A. M. E. CHURCH

Rev. F. A. GRANT, D. D., Pastor JACKSONVILLE FLA.

land Presbyterian Church, were taken at today's sessions of the General Assembly of that church here. A committee on education, charged with outlining a policy of conduct and securing a site for the proposed institution, was appointed. Resolutions pledging support to President Wilson in the war, urging all members of the church to support the Red Cross and patriotic services this afternoon, were features of the day's sessions.

Unification of all Presbyterian churches probably will get little attention at this assembly, members of the clergy and laity asserted today. No open discussion of the subject is expected, it was said.

Rev. D. W. Focks of Paducah, Ky., stated clerk and treasurer, had the floor of the assembly throughout most of the forenoon session, submitting his annual report.

Rev. James I. Vance, moderator, presented his report as chairman of the war council work, showing that about $47,000 of a $1[illegible]0,000 goal had been raised for war work through local councils in each of the cities of the South. Fifteen pastors have been obtained as assistants to pastors in the churches in their work among soldiers.

Offer Aid to Negroes.

HOT SPRINGS, ARK., May 17.—At the request of the Northern Baptist Convention, now in session at Atlantic City, the Southern Baptist Convention today adopted a resolution certifying a committee to confer with the Northern Baptists to "render reconciliating and helpful ministry" to the negro members of the denomination. Leaders of the Southern Baptists welcomed the suggestion, which was interpreted as applying particularly to the establishment of a negro theological seminary, for which purpose the Southern Baptists yesterday appropriated $50,000. Dr. J. B. Gambrell, president of the convention, was appointed chairman of the committee.

Bishop Confirms 165 Negroes Here

N Y C HERALD
MAY 27, 1918

Classes from Seven Parishes Are Collected in Cathedral of St. John the Divine.

Negroes filled the Cathedral of St. John the Divine last evening at a special confirmation service of classes from seven negro Episcopal chapels of the diocese of New York. Bishop Greer conceived the idea of a general confirmation at the cathedral rather than that he and Bishop Charles S. Burch go to each chapel. There were 175 persons confirmed, 165 of them negroes.

"I want this evening's audience treated in best cathedral style," was the word Bishop Greer sent out to the ushers, and it was done. The Rev. E. Briggs Nash, of the cathedral staff, had full charge. Bishop Hiram R. Hulse, of Cuba, Archdeacon William H. Pott, Dean Howard Chandler Robbins and the pastors of all the negro congregations represented were present.

It was the first such service. The chapels from which the candidates came were Messiah, St. David's, St. Cyprian's, St. Clement's, St. Jude's, St. Augustine's, Yonkers; the Crucifixion and All Saints'.

PRESBYTERIANS PLEDGE SUPPORT TO WILSON

ST LOUIS MO GLOBE DEMOCRAT
MAY 18, 1918

Also Name Committee to Select Site for New $700,000 College.

DALLAS, TEX., May 17.—Preliminary steps in anticipation of the location of a proposed $700,000 literary college and theological seminary by the Cumber-

ST LOUIS MO POST DISPATCH
SEPTEMBER 25, 1918

TO DIRECT EPISCOPAL WORK AMONG NEGROES

NORTH CAROLINA ELECTS COLORED SUFFRAGAN

(*Continued from page 1[illegible]*)

that the Church will back them up and help them in every way possible. The committee raising a fund for St. Mary's School reported that two-thirds of the amount apportioned to this diocese had been secured. The school has now almost the largest attendance in its history.

The night service on the second day was devoted to diocesan missions. The Archdeacons' reports showed on the whole a splendid missionary condition. Noteworthy is the number of preaching missions held every year in the rural districts; notable also is the gift of the late Rev. John W. Perry, senior colored presbyter of the diocese, of two houses and lots with a schoolhouse, to the church of which he was rector, St. Luke's, Tarboro. A house was also offered by Gen. Wm. A. Smith in the village of Ansonville, to be a home for aged and infirm clergy and their families. Archdeacon Lawrence was prevented from attendance by illness, but his report was read for him, as was also an interesting paper which he had prepared on the status of our work in rural districts. At the same service, the Rev. Harry O. Nash, camp pastor at Camp Greene, Charlotte, made an address on his work, which is now proving its worth to the Churchmen in that camp.

On the third day, members of committees and delegates to provincial synod were elected, nominations having been made the day previous. The Standing Committee was reëlected.

Delegates to Provincial Synod: Clerical, Rev. Messrs. Chas. A. Ashby, Wm. H. Hardin, Dr. A. B. Hunter, John L. Jackson, A. S. Lawrence, Warren W. Way; lay, Messrs. Thos. H. Battle, Archibald H. Boyden, Robert Hairston, Chas. E. Johnson, Wm. H. Ruffin, Frank S. Spruill.

The diocesan Board of Religious Education recommended the adoption of the *Christian Nurture Series* in Sunday schools, wherever possible.

The committee on the state of the Church made an unusually favorable report. An increase of 1771 baptized members and of 326 communicants was reported over last year; the increase in contributions was also considerable, as well as the proportionate increase in confirmations.

The Hon. Archibald H. Boyden, stating the needs of new equipment and buildings on the orphanage farm, proposed that the raising of $10,000 for their improvement be put in the hands of a committee of laymen. Initial subscriptions were called for and nearly half the amount was raised immediately.

Following the report of the committee on canons, permission was given to parishes, where the male communicants should so decide by vote of a majority of their total number, to allow women to vote in their annual elections.

The Bishop noted with satisfaction the work among deaf-mutes inaugurated some years ago by the Rev. S. S. Bost, and the recent ordination to the diaconate of Roma Coxsey Fortune, who is president of the Deaf Mute Association of North Carolina, and will work among the "silent Churchmen" in this part of the South.

The convention closed its formal sessions at 1:30 on Thursday, May 16th. A service was, however, held that night in the interests of Social Service and Religious Education.

The next convention will meet in Christ Church, Raleigh, at a date hereafter to be determined.

A THEOLOGICAL SEMINARY FOR OUR NEGRO BRETHREN

Rev. O. L. Hailey, D.D.

NASHVILLE EPWORTH ERA - 18
JULY, 1918

No Movement in Recent Years or Greater Moment has been Projected by Southern Baptists than this of Which Dr. Hailey Writes

Home Foreign Field

THE reception given our report on the Negro Theological Seminary at Hot Springs shows how deeply this great undertaking appeals to our Southern Baptists. The spontaneous offer of Deacon Wolfe, of Dallas, to lead in a gift of five thousand dollars to such an undertaking, and the prompt response of Deacon R. E. Burt, also of Texas, was most encouraging and reassuring. We who presented the report would have been glad to tell the Convention much more about it. But as chairman of the committee on order, I had tried to adjust matters so as to give all subjects a fair opportunity. And, although our time was cut half in two by the other important interests, we would not take more time, even when the Convention would have readily given it. So, if the editor can find room, I should be glad to say some words in this widely-circulated magazine.

ORIGIN OF THE UNDERTAKING.

Some years ago, in the Texas Convention, I was asked to write the report on "Work Among the Colored Population." That report recommended the appropriation of $500 to bear the expenses of certain white brethren to assist the negroes in Bible institutes. I conducted one of these. The preachers who attended that institute reported that they preached to fifteen thousand people during the year. They were so appreciative and studious that the need of larger training for them was most appealing. I was asked why we could not help them to train their preachers. I replied that I would see if it could not be done.

LETTERS OF INQUIRY.

I sent letters to many prominent Baptists over the South, both white and colored, raising the question as to whether the time had not come for us to build the negroes a seminary. They have many excellent schools, but not quite what is so greatly needed in that line.

From far and wide, I got one response, namely, "The hour is ripe and we ought to do it." Only Dr. Booker Washington hesitated to encourage me. He said he had seen too many weak schools die, and hated to see another repetition. I think he did not understand the deep purpose we cherished. It seemed fitting that Dr. E. Y. Mullins, the president of our Seminary, should be our spokesman before the Southern Baptist Convention. And so, at St. Louis, after conference among several brethren, we asked him to speak for us. The matter greatly appealed to our Convention, and a commission of nine brethren were appointed to confer with a like commission from the National Baptist Convention, and in conjunction with them mature some plan for building such a seminary.

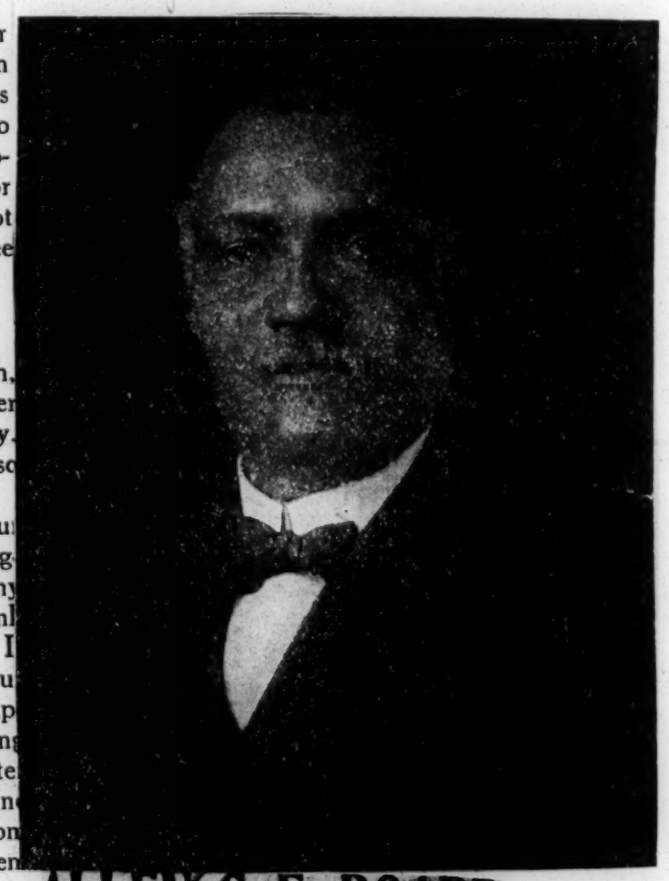
PROGRESS INTERRUPTED.

We were making progress, moving with care, and had agreed to locate the seminary at Memphis, Tenn., right in the middle of the great black belt. We were assured that five hundred students, preachers in the seminary there, could reach their appointment, leaving Memphis on a Saturday morning. The Memphis brethren were to supply a site and give financial support to the institution. They had practically completed their plans to do this. We were ready to report to our Convention the completion of our plans, when a serious interruption occurred.

DIVISION AMONG THE NEGROES.

Much as it was to be deplored, it was not a matter of astonishment that there occurred a division in the ranks of the National Baptist Convention. They have many great and growing men. They were working out their own denominational plans, influenced not a little by the plans of work among their white brethren. Several influences entered into their Convention life. And it is a good sign of life and vigor that some of these should assert themselves to such a degree as to beget different centers or circles of thought and plans among them.

In Chicago, 1915, a rent occurred in their ranks. It did not involve any doctrine or policy, so far as church life is concerned, but was purely a matter of Convention activities. When all things are considered, it is remarkable that there should appear no more animosity or rancor among them. They love each other, and cherish largely the same ideals. They are just feeling the growing pains of a mighty awakening. A new generation, matured since the emancipation, has come to the front. And while there is no indication of the reactionary among them, not all wished to walk the same road. There were serious irregularities in both organizations calling them-



ALLEN C. E. BOARD

The Christian Recorder

BIENNIAL REPORT OF THE ALLEN C. E. LEAGUE

April 23, 1918.

To the President and Members of the Board of Control of the Allen C. E. League:

Reverend Sirs and Brethren:

It is with a source of joy and extreme satisfaction that I now render an account of my stewardship as Secretary of the Allen Christian Endeavor League of the A. M. E. Church.

I thank God, whose I am and whom I serve, that for the first time in the history of the League are we able to hold a Board Meeting in which we can render our report and discuss plans and adopt methods to push on the work to even greater

BISHOP J. M. CONNER,
President A. C. E. League Board

success. The only reason why the Board has not met before is because there was no money to pay the expenses. I trust therefore as we come together here that we may get a vision of the stupendous work that is before us and in His name, strive with all our might to do it.

In grateful recognition of Jehovah's goodness and gracious leadership, the League has moved forward. Judged by all standards, the most pessimistic must confess that the Allen Christian Endeavor League is a necessity and has become a dynomic force in our Church's life and activities.

A Demand for the League

The growing ascendency of the moral and spiritual forces is a marked feature of this century. Never before was the Christian religion so much needed as now. The cross never meant so much as now, and the gospel never was greeted by so many doors of opportunity. Young people are certainly to be congratulated upon their patrimony, and

METHODISTS DISCUSS NEGRO'S RELATIONS

The Advocate April 27, 1918.

BOSTON, Mass., April 6—At the annual session of the New England Methodist Episcopal Church conference opened here on April 4, the relations of the Methodist Episcopal Church with the Negro were the dominating elements of three addresses by the Rev. A. L. Scott, the pastor of the (Negro) Fourth M. E. church of this city, and the Rev. P. J. Maveety, D. D., of Cincinnati, secretary of the Freedmen's Aid Society. The Rev. Dr. Edgar Blake of Chicago, who spoke on "Recent Phases of the Unification System," declared that the Negro problem was vital.

"Protestantism is on trial in its treatment of the humble races," said the Rev. Dr. Maveety toward the close of his address. "Protestants must be fair and square with backward and humble races, if we are to go forward. We have not been so in the past."

The address of the Rev. A. L. Scott said that there were approximately 18,000 Negroes in the South End, where the church of which he is pastor is located, and that within a few steps are four liquor stores. The average wage per week of the bread winner is $12. "The ordinary Negro family must live in a shack, for you can't call it a house, and it falls below the laws of sanitation," he declared. He said an endowed social center, where the work being done in embroidery, sewing, girl and boy Scout camps and industrial center should be developed so that the Negroes could have a social center to which they would have access.

The Rev. Dr. Edgar Blake of Chicago spoke on "Recent Phases of the Unification of Methodism." He said that the vital question with all Methodists must be the reunion of the two

Church - 1918

Statement of the Commissioners of the National Baptist Convention, Unincorporated.

Submitted to the joint-Meeting of Commissioners of the Southern Baptist Convention, the National Baptist Convention (incorporated) and the National Baptist Convention (unincorporated) at Memphis, Tenn., March 19th, 1918.

"Blessed are the peacemakers: for they shall be called the children of God."

"Behold, how good andh ow pleasant it is for brethren to dwell together i nunity!"

"In love of the brethren be tenderly affectionated one to another; in love perfering one another."

To Baptists now assembled in 'Peace Conference in Memphis, and to all whom they represent; to Dr J. B. Gambrel, president of the Southern Baptist Convention and O. L. Hailey, secretary of their Media tion Committee,' Revs. Boone, Barton, Cox, Atty Atkins, and others of said convention; and too al our churches and brethren every where—Christian Greeting in the name of Him whose we are and whom we survive, we the undersigned, D. B. Gains J. W. urse, G. W. Alexander, S. S. Jones, J. L. Harding, S. R. Prince, D. W. Bowen, duly appointed commissioners of th eNational Baptist Convention (unincorporated,) beg to submit to the joint commissions of American Baptists here assembled to fellowing statement:

Speaking personally and for those we represent, we respectfully declare our sincere wish for the peace of fraternal fellowship and for the organic union of our two national conventions.

The authority of our commission and the obpective of our appointments appears in the following preamble and solutions adopted by our convention in Atlanta, Ga., last September:

"Rev. R. H. Boyd offered the following resolution in accordance with a resolution offered by the Southern Baptist Convention at New Orleans, La., reported to this body in session.

Whereas, The Southern Baptist Convention in session in New Orleans, La., May 1917. passed a resolution tendering the good offices of Southern Baptists to both factions of the National Baptist Convention, and,

Whereas, Rev. Dr. J. B. Gambrel, president of the convention, and Rev. Dr. O. L. Hailey, an official of the Southern Baptist Convention, came to Atlanta in perso nand urged the appointment of a like commission or committee from this body to meet with their committee at such time and place as could be hereafter agreed upon; therefore be it,

Resolved. hTat the president of this convention be impowered to appoint a committee of seven, whose duty it shall be when called upon to meet a committee of the Southern Baptist Convention to confer with them concerning a harmonious consideration of the differences between the two factions of the National Baptist Convention, and to report their findings for the consideration of this convention at its next session."

hTat there be no misunderstanding, we beg to call your attention to the fact we were appointed to meet the commissioners of the Southern Baptist Convention. However, we understood a like commission to our own was to be asked from our sister convention.

We are regular missionary Baptists; hence we stand for Baptist principles revealed in the New Testament, and it is our intention to be loyal to the Baptist polity made ristoric through the ages.

It should be known that the provence of our commission is only advisory, not legislative, authority resting alone in the National Baptist Convention whom we represent. It follows that e Can NOT form organic union between our two conventions. In fact we are bidden to report our "findings" to the convention.

Wenisist, however, that the peace of love and Christian fellowship between Baptists of the two conventions MUST obtain and that every facility tending toward organic union should be encouraged.

We respectifully suggest that as prerequisite to the glorious consummation of Baptist unity prayed for and sought the following things must be done, to wit:

(a) The articles of incorporation (charter) obtained in Washington, D. C., May 17, 1915, by Revs. C. H. Parrish, Bishop W. Johnson, S. E. Griggs, W. M. D. Norman, W. Wilbanks, and Prof. M. M. Rogers is a bar to denominational unity and must be annulled, abrogated.

(b) Law suits now pending against Baptists are a barrier to peace and unity and should be withdrawn.

Bt it known we are in most hearty spmpathy with the denominational movement to establish a permanent National Baptist Theological Seminary and Women's Training School. In evidence of the eagerness to attain the goal we point to the purchase of the Boscobel College property in Nashville upon which the first payment has been made. We suggest the appointment of a committee from each of our two conventions to canvess the fields in the field of Christian education.

Memphis and Nashville, that the denomination be one.

Our earnest plea to Southern Baptists is that they know our profound gratitude and appreciation of the substantial proners made by rWs. Gambrel and Hailey yesterday in open meeting touch ing our proposed seminary.

It is our wish that the Southern Baptist Convention thoroughly acquaint itself with the denominational status of colored Baptists; that they appoin permanent Advisory Committee to co-operate with the trustees of the National Baptist Seminary and t give them the benefit of their mature experience i Christian education.

In harmony with the open statemet made by D Masters in our convention in tAlanta last Septembe that the Home Mission Board of the Southern Baptist Convention wil not give money to any colore Baptist engaged in furthering strife among hi brethren, we ask that Dr. D. B. Grey, secretary of th board be requested to mail mission allowances o his board direct fro mthe office to our missionarie of both conventions in due proportion and equity.

Relative to the various boards of our conventions incorporated and unincorporated, we suggest the ai pointment of a committee of committees to draf regulations fo rco-operation or a plan of consolida tion where such may be deemed wise, their report to be submitted to a convention for final ratification.

It should not be forgoten that incorporated boards are separate and distinct entities in law; that they are supreme within the sphere of their legal status; that no convention or foreign person or organization can command them. There self-prepetuating and self determinating rights are the guarantee of law, and conventions may not interpose.

There are two national conventions of Baptist women, each having various boards expressive of its work. Bot htheir mission and educational work is distinctive, as with men, though the objective is identic.

We respectfully advise that Baptist women of the national convention unincorporated delay any plan or methed of formal organic union till these proceeding, our plans and purposes receive final adjustment in organic re-union of the two conventions. This mention is made that our loyal sisters may know their worth and work are most highly prized.

Fnally: The fact that Baptist preachers are barred from certain pulpits of their brethren because of relationship to the Nationl Convention (unincorporated) and that corresponding messengers to conventions and associations are deprived of the Baptist courtesy of an introduction, though their standing be regular in their churches and their work denominational, is, we respectfully submit, a hinderence to unity as wel as a palpable expression of nonfellowship, we suggest that inter-pulpit service be futhered and corresponding messengers be welcomed as is Baptist custom.

Repeating the Scripture—"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We are, in the love of the Gospel of our Lord Jesus Christ, your brethren,

D B. Gains.
J. W. Hurse.
G. W. Alexander.
S. S. Jones.
J. L. Harding.
S. R. Prince.
D. W. Bowen.

IF OUR WHITE BROTHERS WILL BE PATIENT.

The Union-Review regrets very much that Drs. Hailey, Barton and others of our white friends left Alexandria displeased because our executive committee refused to change place of meeting and to sanction the basis of peace, so-called, agreed to by the commissions at Memphis. It will be recalled that the Union-Review repeatedly reminded the committee that they were without authority to change the place of meeting, and that it was not within their prerogative to make final terms of peace or to authoritatively adopt such terms, the convention being the supreme body and its voice the voice of authority. Of course Drs. Hailey and Barton know that this position is in harmony with Baptist polity and is in accord with Baptist usage. We have nothing whatever to do with the change made by the other convention officers from Newark to St. Louis. It was nothing new for those brothers to violate Baptist order, for they had been doing that thing for more than a score of years. And the Union-Review is a

NEGRO BAPTISTS CLOSE GREAT WAR MEETING AT ENSLEY

(Special to The Advertiser.)

ENSLEY, ALA., Aug. 10.—The joint sessions of Alabama Baptist State Sunday School Convention, A. S. Plump, president and the State Baptist Young Peoples' Union Convention, B. H. Barnes, president, held with the Morning Star Baptist Church, colored, Ensley, Ala., have just closed the most remarkable sessions in the history of those bodies of young negro Baptists. The spirit of patriotism was in every sermon and every address. Among the white vistiors who spoke on war aims and war saving and food conservation, were George B. Tarrant, Federal direcotr of labor for Alabama; J. B. Williams, supervisor of food conservation for Jefferson county; Karl Landgrebe, general superintendent of Ensley works ,T. C. I. and R. R Co.; and Lieut. William A. O'Hara o the Canadian Army.

Other patriotic addresses were delivered by Dr. A. C. Williams of Birmingham, Walter S. Buchanan, president A and M. College, Normal; Dr. J. A. Bray, financial secretary of the C. M E. Church; Dr. S. N. Vass, Raleigh N. C.; R. B. Hudson, Selma; Dr. J. D. Crenshaw, Nashville, Tenn.; Dr. L. W. Calloway, Selma; Dr. R. T. Pollard, presdent of Selma University; J. A. Welton of Birmingham, Rev. A. F. Owens of Selma University. The convention sermons were preached by Dr. P. A. Callahan, pastor Dexer Avenue Baptist Church, Montgomery; Rev R. H. Williams, B. D., of Jackson Dr. J. A. Martin of Selma, and Dr. R. N. Hall of Birmingham.

Throughout the sessions the Bible School was taught by Dr. S. N. Vass representing the American Baptist Publication Society.

The two conventions raised for missions and education $2,579.50, including $1,572.75 by the Sunday School Convention; $365 by the B. Y. P. U. Convention; $562 reported by Dr. Calloway; 79.75 collected at the convention by Dr. Pollard.

After appropriating $1,629.75 for missions, education and general expneses Selma University received $949.75 including $670 from the Sunday School Convention; $200 from the B. Y. P. U. and $79.75 collected by President Pollard during the meeting. The receipts by the two conventions were $746 in excess of the previous year and the donation to Selma University was double the amount last year.

Prof. R. B. Hudson, chairman of the finance committee, read the report.

Before closing, the convention passed strong resolutions endorsing the apportionment of Prof. W. S. Buchanan, as assistant federal director of labor for Alabama.

The appointment of President Buchanan was made recently by George B. Tarrant, state director of federal labor for Alabama.

bit surprised that Drs. Hailey and Barton spoke as they did with reference to our brethren of northern pastorates. Surely they spoke without due consideration of their words. They should know that colored Baptists do not recognize sectional lines as white Baptists do. They should also remember that colored Baptists wish the same liberty and right in the management of denominational affairs enjoyed by other Baptists. Of course Drs. Hailey and Barton should know that the money consideration has no part in the doctrinal and the polity questions that are at bar. Colored Baptists need money, they want money, they should be given money and ots of it, too, but money must never be made the consideration when principles are at stake. The Union-Review pleads that our white friends will be patient with us, that they will allow ample time for our "peace movement" to grow, that they will never cease to pray for us and to freely advise touching best ways and methods toward organic peace and future prosperity.

The Union-Review was the first to suggest and to recommend that white Baptists south appoint a board of advisors to confer with our trustees as to the management of the National Seminary. We never dreamed of white Baptists contributing large sums of money toward the establishment and maintenance of our seminary without some substantial and practical relation of its control and expenditure. We are still hopeful our view will obtain and that at the next session of the Southern Baptist Convention the board of advisors will be appointed. But never was it our dream or thought that there should be a board of guardians appointed, if so to express it. The Union-Review opposes and will oppose the item approved in Memphis so long as it stands as printed and distributed by Dr. Hailey. Drs. Barton and Hailey ought by this time to really know their brethren in colors. We fear they do not know them. We are certain that but few white Baptists do. We are wondering if they can know us. "If I knew you and you knew me.....not so often would we disagree." But so much for that.

The Union-Review would assure Drs. Hailey and Barton, the commission of the Southern Baptist Convention, Dr. Gambrell, the president, the entire convention and all their churches of the profound regard for them cherished by colored Baptists and of the very deep appreciation we cherish for the generous proffers of help. Not one thought antagonistic or one word disrespectful, or act discourteous would we encourage toward them or toward theirs. We are asking time essential to a mutual understanding of affairs, and we most earnestly request that Drs. Barton and Hailey be not discouraged because of any radicalism among us. Drs. Hailey and Barton know that in both the southern and the nothern convention there is a spirit of discontent because of the status and the methods of operation of mission, educational and Sunday school boards. In fact, Dr. Rufus Weaver and others have on more than one occasion indicated the similiarity of conditions obtaining among us.

The Union-Review knows the history of all outstanding men and movements among white Baptists extending back more than a quarter of a century, and it is conversant with present day movements and with questions under consideration, both south and north. In view of what we know we are a bit astonished that Drs. Hailey and Barton should have indicated their displeasure in Alexandria in such striking manner and plainness of speech Respectfully we plead that they be patient with us.

HOW WHITE BAPTISTS MAY HELP US.

Colored Baptists certainly appreciate the friendly proffers of Drs. Gambrell, Hailey, Barton and others who, in advisory capacity, are lending their aid toward a solution of the problems that divide us. The Union-Review is going to believe they are bent upon fairness and that they will accord us both time and independence in the difficult task of denominational adjustment, though their Home Mission Board has recognized only the Morris convention in distribution of co-operation work funds. We do not know what Drs. Morris, Griggs, father and son, Booker and other corporation leaders said or did to influence white Baptists against our suggestion that mission money be divided between the missionaries of both conventions, but we know the division was never made. That fact leads us to believe our white brethren were partial. Perhaps Dr. Gray has been allowed full liberty by his board to make distributions. Dr. Gray is either not conversant with the internal affairs of colored Baptists or he is not friendly disposed toward Dr. Boyd. The Union-Review asks our friends to be patient. However, if they prefer to support the Morris convention in the future as they have done in the past, we have no complaints to make; we shall go on with both our missionary and educational work, doing full duty on a small scale till resources warrant enlargement. If white Baptists think it well to pay $50,000 or a $100,000, or any other sum to establish a national seminary for colored ministers and missionary students at another place, rather than in our property in Nashville, we shall not complain nor shall we lose courage. If Dr. Barton thinks he can raise the money among white Baptists for one faction of colored Baptists and wishes to undertake the task, we certainly have not one word of criticism to offer. Dr. Barton heretofore has been highly esteemed by the editor, commended both in private manner and public commendation for his largeness and advanced position in Baptist circles contending for Baptist fraternity among all Baptists. We do not see the wisdom of any white Baptist hoping to serve colored Baptists siding with any one faction. Of course all intelligent Baptists, both white and colored, know that the money question has not the least weight with us in consideration of Baptist principles. We are forever set against ecclesiastical autocracy as we are against Prussian autocracy and we are not thinking at all of $50,000 as an essential element of denominational integrity. Then, too, the Union-Review hopes the item in the basis of peace agreed to in Memphis (we were absent when it was inserted) recommending a board of advisors from the Southern Baptist Convention will be made to conform with the scope of the original suggestion; namely, that the advisors be appointed to co-operate with the trustees of the national seminary. It would appear from the present reading of the recommendation that the Peace Commission meant that our white brethren should be a standing board of advisors for colored Baptists. That looks too much like placing us all under a board of guardians. The Union-Review dislikes the idea undefined as presented in the following:

"That the Southern Baptist Convention appoint a permanent Advisory Committee of nine, with which the executive committee, or any other committee or board of the said united convention may at any time confer."

Should the Southern Baptist Convention upon its own iniative make an appoint of that kind is different than to do so upon recommendation of a joint commission. We heartily favor the "Advisory Committee' to co-operate with the trustees of the national seminary, the seminary to be the selection of the united Baptist convention.. Next year, should there be a joint meeting of our two conventions, or when our joint commissions meet.

MARSHFIELD MASS. NEWS
FEBRUARY 9, 1918

NEGRO BISHOP ELECTED

First One of His Race to Hold Such a Rank

The Episcopal diocese of Arkansas has taken a step in the matter of the color line that is held to be unprecedented. It is the election of a full blooded Negro to be a bishop. The man chosen is Rev Edward Thomas Demby, archdeacon of Tennessee and principal of an industrial school in that state. He is reported to be a man of scholarly attainments, and to have done sound educational work in Hebrew, Greek, Arabic and German and French philosophy. If he accepts the election, as he is expected to do, he will be the first colored bishop to be elected under a plan long discussed North and South and may be given jurisdiction beyond the state of Arkansas, extending into Texas, Missouri, Kansas and Oklahoma. His work will be wholly among colored people and he will be under the general oversight of white authority, Rt Rev Dr J. R. Winchester.

So far as can be learned no Catholic, Methodist or other white body of Christians, save this one, has conferred the rank of bishop upon a Negro for service within the United States, and no Presbyterian, Disciples, Baptists or other religious organization has placed a colored man in authority comparable to that given Bishop Demby. For 15 years heated discussion has gone on in the Episcopal church over this step. Bishops of the North have held their counsel, feeling that those of the South ought to decide the matter. South Carolina, Virginia and Tennessee have debated such election, but never actually ventured. New Arkansas boldly tries it. The rank conferred is that of bishop suffragan, but this title refers to jurisdiction only. In spiritual rank Bishop Demby will be the equal of the bishops in Chicago, New York, Boston or Philadelphia.

Church—1918

RESUME OF BAPTIST SPLIT

The Nashville Globe
Mar. 22, 1918.

GLOBE REPORTER INTERVIEWS DR. GOYD—DR. JONES IN CITY

LEAVE CITY TO VISIT FLORIDA.

Dr. Boyd passing through the city this morning, en route from Memphis to Florida was met by a Globe reporter and asked the following questions:

"Dr. Boyd, our city is ablaze this morning with the report that the Baptists have several human organizations in Memphis and that there seems to be a getting together. The Globe on behalf of its readers is anxious to know the facts in the case. What were the real results of this Memphis meeting?"

Dr. Boyd replied: "The Baptists divided at Chicago in Sept., 1915 and separated into two Convention. One faction was led by the Rev. E. P. Jones of Vicksburg, Miss., and the other was led by Dr. E. C. Morris of Helena, Ark. I presume that the readers know enough about the bitterness engendered without me attempting to enlarge upon it."

"Dr., what were the real issue or issues?"

"There were many and varied controversies among the Negro Baptists for many years. In fact there has grown up two honest schools of thought and these brought forth many and varied controversies. Baptists are as you know a peculiar people and always have been. From the council at Nice held in 325 A. D to the present time Baptists have been a separate, distinct and peculiar people in their church polity. They have always held that the Baptist church is a local congregation associated together and that they can not delegate their authority to any man or body of men and that the will of the majority of that congregation is the court of last resort. Baptists have held a love feast in zations. They have councils, conferences, associations and conventions. These are human organizations without divine sanction. Churches may send messengers to them but such messengers are not delegates and can not be. They can not speak for nor bind the church. All of the Boards of the Convention ars as independent within themselves as the church is. They have rights to govern themselves, make laws and regulate their members. All messengers attending these volunteer associations are bound by their integrity to abide by these regulations so long as they remain with the body and in case they become dissatisfied they may withdraw without affecting their membership in the churches of which they are members, and without affecting the standing of the church in the denomination.

"Doctor, that is entering into church polity. What the Globe desires to know is what were the issues between the Baptists that divided them and how do they stand on the question?"

Dr. Boyd said, "That is what I have been trying to tell you. I nthis peculiar church government that has been in pogue among Negro Baptists there was an attempt at a kind of cooperation in doing larger work in districts, states, the nation and internationally, such as building schools, prosecuting missionary work both Home and Foreign, preparation of religious literature such as publishing Magazines, books, etc., which could not be done by any one local church. However there has never been and is no where established any rule that might be determined or called a law and no regular law for owning and governing these properties.

Starting with the church at Jerusalem, after the Day of Petecost, the apostles finding that the Saviour had laid down no regular law for the ownership of property or pecuniary wealth inaugurated the Board idea. The apostle Peter, when the church at Jerusalem had come into possession of large monies said to the members "Look you out seven men of honest repute full of the Holy Ghost and wisdom who we may appoint over this business." From that day till now Baptist churches have handled their properties through Boards. First Deacon Boards, Second Boards of Trustees according to laws of the states or countries in which they are located. Later when co-operative work began among Baptist through their council, associations and Conventions they formed societies. The first that we now remember was the British or English Bible Society. Afterwards in America some of the Eastern and Middle States enacted laws incorporating these societies which were known as the American Baptist Missionary Union, American Baptist Home Mission Society and the American Baptist Publication Society. Away back in the 40's the Southern Baptists pulled out and organized what is known as the Southern Baptist Convention and they inaugurated the Board idea. That is to say they had a Foreign Mission Board and Home Mission Board. Later they organized the Sunday School Board.

None of these Boards were incorporated except the two Mission Boards till they began to accumulate property. True they had schools but these schools were always with one exception confined to state or district and not of National character and a number of them were incorporated under Boards and in various ways.

Later the Colored Baptists began to form National Organizations. In 1895 the Colored National Baptist Conventions federated into one National body known and styled as the National Baptist Convention of America but no provisions were made for the handling of property. Their missionary operations were carried on by three unincorporated Boards known as the Foreign Mission Board, the Home Mission Board and the Educational Board. These boards continued their work unincorporated till it was seen that their growth and accumulations of wealth called for a greater need of handling property and that there was greater need for more Boards and that these Boards must have legal sanction or no one would have dealings with them and they could not handle property.

The first Board of the Colored Baptists to incorporate was the National Baptist Publishing Board. It was incorporated in 1898 under the laws of the State of Tennessee. In 1900 the Foreign Mission Board was incorporated under the laws of the state of Kentucky. In 1902 the Educational Board was incorporated under the existing laws of the District of Columbia. In 1910 the Baptist Young People's Union Board was incorporated under the law of the State of Tenness. In 1911 or some time there about the Woman's Auxiliary Board was incorporated under the laws of the District of Columbia. These different states have different laws for the governing and control of welfare, property and questions were raised among the Baptists as to the control of these properties. Accordingly there arose three great questions. Denominational ownership Board control and Conventional control. This brought on sharp issues. A very large intelligent and respectable school of these Baptists believe in Conventional control of the entire denomination. They believed in authoriative delegateship and centralized governing power lodged in the Convention. This class of people were of the more educated class and continued to press their contention of Convention control till the question was raised of incorporating the Convention and giving it a National charter and that this National charter would take precedence over the local charter or the state charters of the Boards, so that all missionary propaganda, both Home and Foreign, all Educational enterprises, both Home and Foreign and all publicational enterprises, together with all properties and property rights should be governed by this National charter or this National incorporated enterprise should have full and undisputed control. This question began to be agitated in 1911. It took definite shape in the form of a resolution in 1912 and was finally voted down in 1913. The less educated and less popular churches situated in the monium and chaos of the most ridiculous kind. The Jones faction though the regular convention found themselves without suffcient authority to retain the hall, though they were in the majority. They voted to go to a church and hold their convention. The Morris faction had rented the hall while in office and they held the same by right of rental power. From that time on till now there has been a regular cat and parrot wranggle. The incorporated Boards made their own choice of the faction that they would be affiliated with. The Foreign Mission Board in Philadelphia and the Baptist Young People's Union Board located in Tennessee decided to affiliate with the Morris faction. The National Baptist Publishing Board and the Educational Board located in Tennessee decided to affiliate with the Jones faction. The Woman's Auxiliary Board attempted to stay in the middle of the road and alternate their influence and work between both bodies. This brough about numerous law suits. The first two law suits were filed in the state of Illinois. These suits were over the name of the National Baptist Convention. The second two suits were filed in the state of Tennessee. The first was for the removal of Boards and the second for mismanagement of trust funds. The first two suits filed in the state of Illinois were won by the Jones faction. One of the suits filed in the state of Tennessee were voluntarily withdrawn by the Morris faction The last Tennessee suit is still pending in Court. There were two other suits brewing. The Foreign Mission Board without sanction of the law of the state of Kentucky had removed their property of that Board from Louisville to Philadelphia This Board had considerable property some of which was a leg... ...dy in New ...

The grand old man who has weathered the story of Baptist fights, and who was one of the collossal figures at the Peace Conference held at Memphis, Tenn. For fifty years he has labored with the Baptists, being one of the pioneers in the ranks of his denomination.

N Y C EVE SUN
JANUARY 10, 1918

ARKANSAS'S NEGRO BISHOP.

The Rev. E. T. Demby, Suffragan First of the "Racial Episcopate."

The Episcopal diocese of Arkansas has taken a step in the matter of the color line that is held to be unprecedented. It is the election of a full blooded negro to be a Bishop. The man chosen is the Rev. Edward Thomas Demby, archdeacon of Tennessee and principal of an industrial school in that State. He is reported to be a man of scholarly attainments and to have done sound educational work in Hebrew, Greek, Arabic and German and French philosophy, according to the Boston *Transcript*. If he accepts the election, as he is expected to do, he will be the first negro Bishop to be elected under a plan for a racial episcopate long discussed North and South and may be given jurisdiction beyond the State of Arkansas, extending into Texas, Missouri, Kansas and Oklahoma. His work will be wholly among colored people and he will be under the general oversight of white authority, the Right Rev. Dr. J. R. Winchester.

So far as can be learned no Roman Catholic, Methodist or other white body of Christians, save this one, has conferred the rank of Bishop upon a negro for service within the United States, and no Presbyterian, Disciples Baptist or other religious organization has placed a colored man in authority comparable to that given to Demby For fifteen years heated discussion has gone on in the Episcopal Church over this step. Bishops of the North have held their counsel, feeling that those of the South ought to decide the matter. South Carolina, Virginia and Tennessee have debated such election, but never actually ventured.
as boldly tries it. The ...
is that of Bishop Suffra...

All Branches of Methodism Hold a Big Conference

The Chicago Defender

Louisville, Ky., Feb. 15.—The unification of all Methodist churches which include the A. M. E., A. M. E. Zion and C. M. E. churches, is the question that has brought to this city all the bishops of the various connections and the same question is engaging attention of Methodists all over the country. "The Falls City," one of the most hospitable cities in America, has opened its doors to the "brethren of the cloth" to discuss the question from every angle with a view of unification. Prior to the discussion of the main question, each connection will hold a conference, then the three will meet and come to some understanding. A similar meeting was held by the M. E.'s two weeks ago in Atlanta, Ga., in which their commissioners recommended that the two churches unite at their next general conference two years hence. 2-16-18

Better Service by Union

United Methodism could render better service to the Race, is the opinion of most of the leading men of all the connections. The achievements of the three connections tell a story of what they could accomplish by their union. It would mean altitude and latitude and greater co-operation and more real work placed in the hands of their own people. Their various institutions have proven their ability of self-government and management. Two questions seem to hang against the union. One is, what will be done with the older bishops of the three denominations, and what will become of the aspirants for bishopic honors. Said one of the leaders to a Defender representative: "If politics will be left out of the question of union and the making of bishops, the day will not be far distant when there will be a great union of the three churches."

Zionites Start Ball Rolling

The A. M. E. Zionites started the ba to rolling Tuesday morning at the Jacob's Street Tabernacle. Bishop W. L. Lee, Brooklyn, N. Y., opened the meeting. Those answering the roll call were Bishop Senior George W. Clinton, Charlotte, N. C.; Bishop R. C. Bruce, Charlotte, N. C.; Bishop G. L. Blackwell, Philadelphia, Pa.; Bishop James S. Caldwell, Philadelphia, Pa.; Bishop A. J. Warner, Charlotte, N. C.; Bishop G. E. Clement, Louisville, Ky.; Bishop W. L. Kyles, St. Louis, Mo., and Bishop J. W. Alstock, Birmingham, Ala. Communion services were administered by Bishops Lee, Caldwell and Clinton. Reports of the church and various matters were read at the afternoon meeting and at night there was an address by Bishop Lee of Brooklyn, N. Y. On Wednesday and Thursday of this week this denomination heard discussions on the question of unification. While many of the bishops seemed to favor the unification, nothing definite was done, and a report at the general meeting of all the bishops will be made the last of the week. The bishops were highly pleased with the condition of the church work, and especially that of the schools.

A. M. E. Convention Meet at Quinn Chapel

The largest of the three churches is that of the A. M. E.'s. It has sixteen bishops, 8,000 ordained ministers, 6,400 local preachers, 24 schools, 2,750 parsonages, and holds 81 annual conferences, with property valued at $12,500,000. The bishops that answered to the roll call were: Bishop B. F. Lee, Wilberforce, Ohio.; Bishop H. B. Parks, Chicago; Bishop C. S. Smith, Detroit; Bishop C. T. Shaffer, Chicago; Bishop L. J. Coppin, Philadelphia; Bishop J. Albert Johnson, Philadelphia; Bishop J. S. Flipper, Atlanta, Ga.; Bishop W. H. Heard, Philadelphia; Bishop J. M. Conner, Little Rock, Ark.; Bishop B. H. Hurst, Baltimore; Bishop J. H. Jones, Wilberforce, Ohio; Bishop W. W. Chapelle, Columbia, S. C.; Bishop W. W. Beckett, South Africa, and Bishop I. N. Ross, West Africa. The meeting was held at the famous Quinn Chapel A. M. E. church on W. Chestnut street. Rev. Harvey, pastor of the church, received the delegates at the Chestnut street Y. M. C. A. Rev. J. W. Robinson, one of the leaders of the connection, a writer of renown on Methodist questions, was among the first to arrive. Rev. Reberdy Ransom of New York city, editor of the A. M. E. Review, is expected.

The A. M. E.'s held their first meeting Wednesday morning and communion services were held. The reports of the church were heard with Senior Bishop B. F. Lee sitting. The question of the union of the church will not come up in this body until after the regular meeting of the bishops discusses questions pertaining to its own connection.

The Chestnut Street church, of which Rev. G. M. Noble is pastor, will entertain the council. The bishops that answered to the roll call were: Bishop C. H. Phillips, Nashville, Tenn.; Bishop L. H. Holsey, Atlanta, Ga.; Bishop R. A. Carter, Atlanta, Ga.; Bishop R. S. Williams, Augusta, Ga.; Bishop I. Lane, Jackson, Jackson, Tenn.; Bishop E. Cottrell, Holy Springs, Miss.; Bishop M. F. Jamison, Leigh, Tex., and Bishop N. C. Cleaves, Memphis, Tenn. One of the strongest advocates of the unification is Bishop C. H. Phillips, Nashville, Tenn. He has written a number of articles for [illegible] papers and magazines urging bodies "get together" [illegible]soning has met the a number of bish- [illegible]ominations.

[illegible]rsday Night

[illegible]as a monster [illegible]ut C. M. E. [illegible]olity, Hon. [illegible]ered the [illegible] three

A. M. E. ZION HISTRY MISQUOTED.

The State of Zion, March 7, 1918.

It is possible for any newspaper to misquote history unwittingly, but some of our Negro contemporaries appear to have a mania for misquoting the cardinal points in the history of the A. M. E. Zion Church. The A. M. E. Zion Church was not organized in "1820" as stated in a recent issue of our esteemed contemporary, The Christian Recorder. Here are a few of the facts for the information of those who do not know or desire to know:

Oct., 1796, about 60 of the colored members withdrew from the first Methodist Episcopal Church established in America, John Street, New York City, and led by James Varick, formed the first Negro Methodist Society in America.

1796, separate meetings from the regular services of the whites, was held in the white peoples church in the interval of the regular services.

1796, these meetings were subsequently transferred to a Cabinet-makers' shop formerly a stable, on Cross Street, between Mulberry and Orange Street, which had been fitted up for that purpose.

1796, The first licensed Local Preachers in the A. M. E. Zion church were, Abraham Thompson, June Scott, Thomas Miller, and William Miller, Exhorters, having received their license from the mother—M. E. Church.

1796, The first meeting called for definite action upon the proposition to found an independent Negro Church, was held in their meeting house, Cross Street, late in the year 1796, the leading spirits being, James Varick, Abraham Thompson, Francis Jacobs, William Brown, Peter Williams, June Scott, Samuel Pontier, Thos. Miller, William Hamilton, George E. Moore, Thomas Sipkins, David Bias, George White, Thomas Cook, John Teesman, and George Collins. At this meeting it was decided to found an Independent Negro Methodist Episcopal Church, and the name to be "African Methodist Episcopal Church," afterwards called "Zion."

1796, The first Board of Trustees was composed of Francis Jacobs, President; George Collins, Secretary; Thomas Miller, Treasurer; William Brown, Peter Williams, Thomas Sipkins, and William Hamilton.

1800, Early, 1800, the first lot of ground purchased for the erection of the first A .M. E. Zion Church, was situated on Orange Street, but this proving unsatisfactory, another of larger proportions was secured on the corner of church and Leonard Streets, upon which the first A. M. E. Zion church—35x45—was erected, Oct. 1800.

1801, The General Conference of the M. E. Church, appointed Rev. John McCloskey, Commissioner, to arrange for the continuance of the ecclesiastical supervision of the M. E. church over the newly established A. M. E. Zion Church. The project failed, Rev. McCloskey rather favoring the new movement, and instead, on April 6, 1801, mutual separation was agreed upon.

Feb. 5, 1801, The Charter of Incorporation was drawn and ratified, and certified before James M. Hughes, Master in Chancery, Feb. 16, 1801. Recorded March 9, 1801 in the office of the Clerk of the City of New York, County of New York, State of New York, in Library No. 1, of Records of Incorporation of Religious Denominations, page 28, Robert Benson, Clerk.

April 6, 1801, Articles of final separation from the Mother M. E. Church were executed, and confirmed between Francis Jacobs, Thomas Sipkins, George E. Moore, George White, George Collins, Peter Williams, Thomas Cook, William Brown and David Bias, Trustees, representing the A. M. E. Zion Church, and Rev. John McCloskey, Commissioner, representing the Mother M. E. Church. The articles embrace about 1,530

NOTICE TO BAPTIST

The Western Baptist Convention will meet with the Calvary Baptist church, Monmouth, Ill., Rev. C. Lindell, pastor, Monday evening, July [illegible] closing Friday evening, July 19. The people of Monmouth are preparing to give a royal welcome to the delegates. Matters of vital importance to the denomination will be under consideration. We hope the attendance will be good notwithstanding the advance in passenger fares. Those attending should come for the entire time.

The Women's Auxiliary will meet each afternoon. Conventions open jointly on Monday evening. The Women's Auxiliary will have Tuesday and Wednesday evening, and the Convention Thursday and Friday. We hope for excellent contributions for Western College and for foreign missions.

T. L. GRIFFITH, Pres., Topeka, Kan.
J. GOINS, D. D., Cor. Sec., Kansas City, Mo.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

Church - 1918

BISHOPS' ADDRESS

The Star of Zion
March 7, 1918.

The Star of Zion

Dear Members, Friends, and constituency of the African Methodist Episcopal Church, the African Methodist Episcopal Zion church and the Colored Methodist Episcopal Church, Greeting:

We, the Bishops of these three denominations, representing a million and a half communicants with a constituency of two million in our third meeting assembled in Louisville, Kentucky, address you:

First of all, we desire to express our sincere gratitude to God for the organization of our churches; for their subsequent development and expansion; for the spiritual atmosphere that has pervaded them, and for the continued assurance that God's guidance has brought us safely through every great crisis of our churches history and has promised to be with us till the world shall end.

Migration Movement.

As your representatives we wish to advise you that we face duties, responsibilities and opportunities unknown to any period of our church life. During the last three or four years our people have migrated from the South to the North in unprecedented numbers. They were actuated by various motives, motives that appealed to them and to the section of the country to which they migrated. Superior industrial advantages at the North, the disposition on the part of Northern employers to secure Negro laborers, the open door to enjoy better civil, political and personal freedom, and larger opportunities to educate their children were some of the contributing causes that led to the initiation of the movement. Notwithstanding some three or four hundred thousand have migrated to the North, the out-standing fact remains that the great mass of our folks will remain in the South. Two things at least should result from this movement: First. Many of the southern states should give the Negro population longer school terms and increased facilities for education; the best feeling should be cultivated between the two races; nothing should be done or said to stir up strife or generate hatred; Southern employers should pay the Negro larger wages and better his economic and social conditions in general; the white man in the orderly administration of justice should have a higher respect for the law, and that human life should be held as sacred, and property as secure as in any other part of the country, and that our people should observe the law regardless of its administrations. Second: on account of the new door of opportunity open to the Negro at the North he should cultivate habits of thrift, industry and frugality as well as reliability as a wage earner, and at the same time evidence "his efficiency, regularity and application demanded of workers at the North."

So we appeal to the Negro, North and South to realize the magnitude of the opportunity confronting him and the realization of this fact should challenge his wisdom, his best efforts to do whatsoever his hand findeth it to do with all his mind and strength. We unqualifiedly express the conviction that this emigration movement will benefit those who have gone North and will help those who remain in the South. The farmer will learn his worth as an Industrial force in labor problems and the latter realizing his invaluable services as a farm hand, we trust, will accord him larger better schools, and better conditions in the South and the migration of Negroes will gradually subside.

These results will change

The World War.

The world today is engaged in the most destructive war in the history of mankind. Our country has been drawn into this whirlpool of death and destruction by a chain of circumstances. As American citizens representatives of the three largest Negro bodies of the world, we pledge our fealty and unstinted support to our country in this hour of its crisis and deathly struggle. With a deep sense of the importance of the task that confronts us, we feel it our duty to offer our whole-hearted allegiance and loyal support to the President of the United States and the country for its weal or woe. We endorse the President in declaring a state of war in existence between this country and Germany and in the effort he is putting forth to defend the rights of humanity; to indicate the principles of righteousness; and to safeguard the rights of all the people. No man can divine the issue of this conflict. It is a struggle that will challenge the strength, the heroism and all the sacrifice which is possible for this nation to exhibit. It is the duty therefore of the church to back and strengthen the nation in its plans; to share in the responsibility devolving upon it; and to bring all that is achieved or undertaken in its behalf to the test of the mind that was in Christ Jesus our Lord.

After the War.

We are profoundly grateful to our Government and especially to Secretary Baker, for the new place accorded us in the war. The commission of more than seven hundred officers of the race to lead Negro troops to battle, the placing of Negro soldiers in all of the cantonments, the reducing of the color line to the minimum, challenge alike our gratitude to our country and deepen the hope that the program of reconstruction and reorganization that must take place after this world embroglio will offer to the Negro all his nation's professed aims of liberty and justice, and that the world democracy which should be founded in the sayings of Jesus Christ and the New Testament, will have the identical meaning for the Negroe race that it has for all the other races of mankind. Our churches must eb ready to greet the dawn of a greater freedom. All of our Christian Institutions, activities, and forces will be needed to advance the cause of education, promote social progress of our young people and welcome democracy and economic freedom as the trophies of war.

Unity Among Christians.

We feel especially called upon, at this time of strife and divisions among the nations of the earth, to direct the minds of our people to the great need of unity and fellowship among Christians.

We have the deplorable exhibition of the Christian world, divided into various denominations of believers, all reciting one general creed which declares belief in God the Father, God the Son, God the Holy Ghost, and yet, on account of minor differences growing out of a difference of interpretation of portions of the Bible, and many of them as far apart in fellowship as believers and unbelievers. Well might the apostles ask the question, "In Christ divided?" The longer such schisms remain in the Christian world, the less prepared will be the church to guide the erring in the way of truth. But more deplorable still is the division and sub-divisions among Christians of one and the same denomination. With many of these there is not a hair's breath difference in doctrine and tenets. Why, then should these divisions be, and why should these separations continue?

Surely there can be no scriptural warrant for such unChristian conduct as three branches, or divisions of our common Methodism, meeting in Federal Council, to discuss matters of like interest to each and all, what better example could be set to the Christian world, than to go a step further, than so-called fraternal union, and to enter ways and means to bring about Organic Union

It may be that our members and congregations are waiting to see the initiative proceed from their chief pastors. Shall they wait in vain? Is not this the opportune moment? Should we fail to act promptly and definitely, what excuse can we present to Him who has chosen us spiritual guides to the multiplied thousands who wait upon our ministry? But we can only suggest. Our ministers in their conferences and members in their churches must decide their final issue.

The Church.

As your representatives we express the conviction that our churches possess an outstanding influence over the social, moral and economic condition of our people. It suggests to them modes of unselfish service. It is their forum, where great questions have their initiative or where they receive stimulus for propagandism. By and through the church our young people are taken in their impressionable years, out of a life of ease, narrowness and selfishness and given a place in the great world movement of our time, and favorable environment in which they can serve and develop. Conscious of the presence of the power of God, conscious of our unbroken fellowship and union in Christ, mindful of the harm that arrogance, hatred, and selfishness can work in our hearts, we urge our people everywhere to love and hate not; to be diligent in works of sacrifice and mercy; to become lovers of God more than of the world; to cultivate no spirit of revenge or unjust suspicion towards those who may not love us, but to remember the church of Jesus Christ through its gracious ministry to mankind will lift burdens from weary shoulders, comfort those in crushing sorrow and heal the broken hearted.

Negro Making Greatest Sacrifice.

The Negro people are making the greatest sacrifice of any people who have been called upon to enter the war. With only fifty years of free manhood during which time we have been making our first contribution to American citizenship; to the professional trades and arts; to music and literature; now, just as our "boys" are beginninfi to take their places among men whom God hath created free, and to establish their right to enjoy equal privileges and opportunities with all other citizens, the call to arms comes; and mothers and fathers gladly give up the hope of the race, to the country which gave them birth that democracy may cover the world, as the waters cover the deep.

Some Summary Matters.

(1) At this critical hour in our country's history we feel it our duty to call upon our communicants and the entire constituency to help win this war for democracy by increased food production and crop-raising; by the adoption of sound principles of economic in clothing, food and fuel; by the purchase of liberty bonds, thrift stamps and membership in the American Red Cross or any other device provided by the Government in this war emergency.

(2) We pledge our support to the proposed prohibition Amendment to the Constitution of the United States which is intended to prohibit the manufacture and the sale of alcoholic liquors as a beverage the same to be offered to the various States for acceptance or rejection within the next seven years.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

MRS. DAISY BUCKLEY.

FIELD SECRETARY OF WOMAN'S HOME MISSIONARY SOCIETY

We are presenting in this connection a very fine picture of Mrs. Daisy Buckley, field secretary for Colored Conferences of the Woman's Home Missionary Society. Mrs. Buckley is a product of Browning Home and Claflin University and knows the spirit and merits of the work of the Woman's Home Missionary Society at first hand. Many an audience during the past two years of her itinerary of our colored Conferences, has been charmed by her direct and forceful eloquence. There is no stronger pleader for a cause in the entire corps of conference visitors than the field secretary of the Woman's Home Missionary Society. Mrs. Buckley was the valedictorian of her class at Browning Home and won a prize while at Claflin University for essay writing. She has taught for sixteen years in Browning Home and is an earnest lover of children and has made great success in this chosen field. It was after insistence that she gave up the school work to tell the story of the Woman's Home Missionary Society to her people throughout the Church. She has not only been warmly received by our colored conferences but she has had a hearty welcome in other sections of the Church. We commend Mrs. Buckley to our brethren and bespeak for her a most cordial welcome everywhere and the hearty co-operation of all our brethren.

THE FEDERAL COUNCIL of the CHURCHES of CHRIST in AMERICA is a large and important and very powerful religious organization. Its organic form dates from 1908. And since then its growth has been steady, yet tremendous in influence and leadership. It is composed of about 32 denominations, comprising a total membership of between 20 and 25 million. Its purpose has been to unify the religious efforts as they relate to things common to all denominations, to form a medium of expression by which the various denominations could make their voice heard and their combined influence felt in directing the destines of the people who look to the church for leadership, to cultivate a spirit of fraternity, co-operation among religius people, and bring to the approach of the great problems of Christianity a combination of the best elements, the best thought found among the churches. These words do not cover the scope and magnitude of that which forms the objective of the Federal Council, they are merely suggestive. As before stated, the organization has had tremendous growth, and has to its credit, achievements which challenge the admiration of all right thinking people; and challenge also, the co-operation and hearty support of the noble, altruistic people who serve for the Christianization of the world and the exaltation of Jesus Christ.

The organization meets in regular session quadrennially. The Commissions and Executive Committee usually meet annually. Special sessions may be called whenever important matters seem to demand the attention of this great body. So the recent called session of the Federal Council was made necessary by the unsettled conditions brought on by the recent war, the multiplication of problems which seemed to tax to the limit all the best forces dealing with them. The called session was held in Cleveland, Ohio, May 6-8. The attendance while not as large as regular sessions, was thoroughly representative of the various constituent bodies; and able minds were there to deal with the intricate and delicate questions effecting the interest of the people whom the Federal Council seeks to serve in a large and effective way. The questions brought before the called session received careful study and analysis, and matured thought led in reaching all important decisions. It was a great gathering. There were perhaps twenty or thirty colored delegates. Our own denomination was represented by Bishops Phillips and Cottrell; Drs. L. H. Brown, S. B. Wallace, J. R. Starks, J. L. Thompson and the Index Editor.

Reports were made from the General War Time Commission of the Churches, The Inter-Church World Movement, The Commission on Evangelism, The Executive Committee, Committee of Fifteen and others. All these reports showed penetrating study and comprehensive grasp of the work covered by these various commissions. Great and able speakers from time to time inspired and enlightened the Council on vital subjects; among them were: Drs. Robert E. Spear, Worth M. Tippy, Earl S. Taylor, Goodell, Frank Mason North, C. S. McFarland, Anthony, Bishop John M. Moore and others.

One of the most important matters that had earnest attention by the Council was the unanimous passing of a resolution memoralizing United States Congress to "enact a Federal law for the suppression of lynching, and in every way to use its authority to remove from the American Society this disgraceful evil." This resolution, which is printed elsewhere in this paper, took its form in the fertile brain of Bishop C. S. Smith of the A. M. E. Church who presented it first to the colored delegation of the A. M. E. Church, A. M. E. Zion Church C. M. E. Church and to the National Baptist Convention having been joined by these churches, the Bishop then presented it to the Executive Committee, which, after eloquent discussion in favor of its passage, it was voted unanimously. It then came before the Federal Council proper in its first session on Tuesday afternoon, and after many sincere, timely, courageous expressions, it passed without a dissenting vote. No speech did more to bring the Council to the support of the resolution and pave the way for its passage than the one delivered by that stalwart, sun-crowned, far-visioned leader of the M. E. Church, South, in the person of Bishop John M. Moore. He made the first speech and made the motion to pass the resolution. Our people have been watching this great man for several years because of his keen interest in our educational and missionary work, his noble conception of Democracy and his curageous stand on all important questions, and it will be gratifying to them to know of his position on this particular matter.

Credit is due Bishop C. S. Smith for his forethought, ability and deep concern for justice to all the people, in bringing this matter to the attention of the Federal Council.

The entertainment at Cleveland was excellent in every way, and the local organization is entitled to words of praise for the very able and satisfactory manner in which the delegates and visitors were entertained.

Church – 1918.

Baptist Sunday School Congress Now In Annual Meeting at Alexandria, Louisiana

National Baptist Union Review
Nashville, Tenn.
6/15/18

Alexandria, La., June 12th.—Patriotic singing and demonstration marked the opening session of the thirteenth annual Sunday School Congress which was called to order here today in the Shiloh Baptist Church. Representatives from twenty-six states and territories, deeply interested in Sunday school work, are in attendance. The meeting will continue for five days, during which time consideration will be given methods for building modern Sunday schools and for doing missionary work in the various sections of the civilized world. More than twenty thousand Sunday schools are entitled to representation in this gathering, representing a denomination of two million five hundred thousand constituents. The Chamber of Commerce and other city organizations joined in the invitation to bring the Sunday School Congress to this city and special privileges were accorded by the mayor as well as the county officials.

Fourteen departments are represented in the Congress. "Child Evangelism." Every member out of every family in some Sunday school" is the slogan adopted by this gathering. Three big occasions are scheduled for the week. The first will be the big demonstration by the Boy Cadets, who are being taught military discipline under religious influence. "We are standing by the President, and we are training our boys in youth so that in case the war continues we will be fully prepared," declared Henry Allen Boyd, secretary, at the opening session of the Congress On Thursday night the organized Sunday school classes, termed Metokas and Galedas, will have possession of the workers and with their banners, pennants and other paraphernalia, thrilled by patriotic music furnished for the occasion, they will lend inspiration to the occasion. On Sunday five thousand school children and school workers will form a mammoth parade. It will be "National Patriotic Day" for the Sunday School Congress. American flags will be in evidence, as each boy and girl will carry a flag in the parade. Speakers representing Food Conservation, War-Savings, Thrift Stamps and the like have already been placed on the program.

The officers of the Sunday School Congress are R. H. Boyd, Director; C. H. Clark, Chairman, Nashville, Tenn.; J. P. Robinson, Vice Chairman, Little Rock, Ark.; W. S. Ellington, Arbiter, Nashville, Tenn.; J. M. Easterling and Miss E. A. Battle, Assistant Secretaries; Miss N. E. King, Enrollment Clerk, Nashville, Tenn.; H. B. P. Johnson. Chorister; J. A. Sharp, Supt. Teacher-Training; while the conductors of the various departments are as follows: Missionary Conference, E. D. Hubbard, Chicago; F. W. Lancaster, Philadelphia; H. M. Williams, Galxeston, Tex.; Metoka Department, R. M. Reddick, Atlanta, Ga.; J. W. Welsh, Ensley, Ala.; Galedas, Mrs. L. B. Fouse, Lexington, Ky.; Miss L. U. Chambers, Pickens, Miss.: Advanced Teachers: Mrs. M. A. B. Fuller, Austin, Texas; E. L. Cunningham, Lexington, Ky. Intermediate and Primary Teachers: G. P. Baker, Nashville. Superintendents: H. W. Russell, Atlanta, Ga.; S. H. Johnson, Nashville, Tenn.; Wm. Crudup, Chicago, Ill.; B. Y. P. U.: S. R. Prince, Ft. Worth, Tex.; Rev. L. Drane, Chicago. Cradle Roll and Infant: Miss Era Kennard, Galveston, Tex. Home Department: Miss Ada F. Morgan, Nashville. Bible Study, Rev. Wm. Hicks, Shreveport, La.; Rev. L. R. W. Johnson, Lynchburg, Va. A. F. Cadets: W. H. Crawford and Henry Lott, Austin, Tex.; S. S. Jones, Muskogee, Okla.

The last session was held at Nashville, Tenn., while invitations are here for 1919 session from such cities as Cincinnati, O.; Chicago, Ill; Atlantic City, N. J.; Lexington, Ky., and Cairo, Ill. The Congress secretary stated that it would not be known until the final board meeting where the next session would be held.

NO PRO-GERMANS HERE.

Alexandria, La., June 13th.—Stamp out the Pro-German spirit, put an end to lawlessness, mob violence and lynching. Any man in this country who participates in or sanctions mob violence and lynching is a Pro-German and a German spy. He is aiding and abetting the Germans' ruthless war on the civilized world. There is no room for him in this country. Any newspaper or newspaper writer who advocates or attempts to justify the un-Christian, the inhuman acts of lawlessness, especially in mob violence and lynching is a German sympathizer and the Sunday School Congress forces who are standing by the President of the United States will continue to stand until we win this war and will go on record as expressing this sentiment and will assist in pointing out to the governor and the department of justice all the characters discribed. "Give the Negro a fair chance, give him an open field and an opportunity to show his deep and unquestioned loyalty and patriotism and he will march to the very gate of Berlin, no gas fuse, no shot, or shell will keep our men away," said the Rev. Henry Allen Boyd in part at the Sunday School Congress now in session in this city, who has been making constant tours since January and who has worked incessantly for the success of the present Congress which is already assured. Rev. Mr. Boyd has already made two visits to Alexandria this year, and this marks his third appearance here for the year. It was noticed that while he is the most talked-of Sunday school man in the country, he does not appear on the program, but spends his time in personally seeing to it that every Sunday school worker is introduced one to the other, and that he gets to shake the hands of those who have struggled in the past in the Sunday school work. Rev. H. A. Boyd, the Front-line Sunday school apostle, as he is termed, is making the Sunday School Congress the most potent factor in bringing about modern Sunday school methods that the country has seen.

STATE DELEGATIONS AT THE CONGRESS.

Alexandria, La., June 13th.—Several states have sent unusually large delegations to the thirteenth annual session of the Sunday School Congress now in session in this city. As was expected, Texas, the Lone Star State, is claiming the banner. It is understood, however, that Louisiana, the state in which the meeting is being held, is eliminated from the attendance contest, but among the big delegations from the various states and from cities that have attracted much attention is the delegation from the Blue Grass State. Kentucky has maintained her splendid record. Then the Buckeye State, Ohio, is here with ardent Sunday school workers. Illinois with Chicago leading in point of cities out of her state, has placed itself squarely upon the map, while Georgia has surprised even the most ardent supporters The Old Volunteer State, Tennessee, the home of the Congress officials, kept her record in her special delegation that arrived on schedule time, while the Crescent City, the metropolis of Louisiana, New Orleans, takes off the banner for having the largest delegation from any one city in the United States; yet Shreveport and Monroe hailing from the same state give her a close race. Arkansas, the state through which they say most of the slow trains pass, is one of the surprises of the year by the size of her delegation, but in reporting the states on the map it is not to be understood that Mississippi, the Delta State, will be overlooked, nor that Alabama will be left off the map, while Florida comes up with a splendid representation. The Carolinas and Virginias are here. In fact, the Congress Secretary's enrollment shows that this is about as cosmopolitan a delgation of Sunday school workers as has ever assembled, and the state delegations came up to the highest point in numbers.

PATRIOTIC PARADE.

Alexandria, La., June 13th.—Ever since the arrival of the Congress officials and delegates extensive preparations have been made for a patriotic parade Sunday afternoon at 2:00 o'clock, when it is expected that seven thousand Sunday school workers will parade the streets of this city, carrying national colors and huge signs bearing religious and patriotic inscriptions with Sunday School Congress pennants and great American flags. The parade will be made up of Congress officials, Congress delegates, local Sunday schools and visitors. The citizens of this city have already shown their interest in the approaching meeting by the liberality with which they have joined in making arrangements for the coming event. The line of march will be formed at the Shiloh Baptist Church and will traverse the principal thoroughfares of Alexandria. Reviewing stands have been erected at several points in order that the distinguished guests might view the parade. The Boy Cadets will lead, followed by the Doll Clubs and Dorcasites.

SUNDAY SCHOOL MISSIONARY MASS MEETING.

Alexandria, La., June 13th.—No meeting scheduled in this city is more talked about than the Sunday School Congress now in session. For months Alexandria has looked forward to the coming of this gathering of Sunday school workers. One of the main features, and perhaps one of the greatest attractions, is the Sunday school mass meeting to be held at 3 o'clock Sunday afternoon, at which the principal talk of the week will be made. The national prize banner for Sunday school endeavors and activities will be awarded. It is understood that among the speakers to be heard on the occasion will be Judge Wm. Harrison, an attorney-at-law of Oklahoma City, Okla., who has been making patriotic addresses throughout the country under the auspices of the United States Government. The result of the front-line Sunday school building that has been in progress since the last session of the Congress will be announced at the afternoon meeting, and each state will be seated in the hall under its own banner, while the Sunday schools of Alexandria will be designated as the city schools.

EXECUTIVE BOARD MEETS.

Alexandria, La., June 13th.—President E. P. Jones, of the National Baptist Convention called the Executive Committee of his Convention to order here yesterday pursuant to a notice that had already been sent out. Quite a delegation was in attendance. It is understood that matters of vital importance touching the denomination were taken up for consideration. They are to be in session, it is understood, throughout the week. Among the matters to come before the body will be a recommendation touching the report of the committee that was appointed and met a like body from two other Baptist organizations at Memphis, Tenn., sometime ago. Dr. C. P. Madison, secretary of the convention from Norfolk, Va., who is acting as secretary of the Board, said there were no important announcements to be given out at this writing.

ORGANIZED CLASS DEMONSTRATION.

Alexandria, La., June 13th.—Plans are complete for the big class demonstration among the Metokas and Galedas to be held here Friday night. The director of the Metokas, Dr. Reddick, of Atlanta, Ga., and the directress of the Galedas, Mrs. L. B.

(over)

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

Fouse, of Lexington, Ky., are both here, and together with the local forces they will pull off their usual demonstration which is to be followed by a banquet given by the local organization. The Metokas and Galedas at the Congress are distinguished by their paraphernalia consisting of huge pennants and gold pins. Their departmental meetings are already attracting a great deal of attention.

Church – 1918

Our Negro Baptist Brethren

DALLAS TEX BAPTIST STAN
MAY 16. 1918

O. L.

WHEN the Civil War ended in 1865, there were supposed to be 4,000,000 Negroes in the United States. The present estimate is 12,000,000. This is a people for the ethnologist to study, as well as the political economist. I suppose that no people in all history have ever made the progress in the same length of time, that these people have made. True, they have had a most remarkable opportunity, because of their antecedent association with the white people, as well as the unshaken sympathy of the white people since their emancipation. It all speaks very well, indeed, for both the white and the colored people that a race who were in slavery could live among the very people who held them in slavery, and the relations be so kindly. The irritations were exceedingly few, when one considers the circumstances. The former masters remembered the splendid devotion of the former slaves, at the very time when their freedom was in issue. Designing people sought to exploit the Negro for sinister purposes. The white people had many and strong reasons for resentment. But these reasons were not, as a general thing, against the Negro. The white people gladly shared with the Negro their facilities for education, and that too, at a time when the white people were staggering under the load of reconstruction.

The Negro, stimulated by his former master, and by his kindly interest in him, made remarkable progress. And herein is an occasion for gratification, both on the part of the white men and of the Negroes. The great reason why the Negro rose so rapidly was that he was a Christian. Our honored President, Woodrow Wilson, says that Christianity is the most inspiring force in humanity. Nothing stimulates and advances a people like Christianity. And the white people had taught the Negroes to be Christians.

Natural Baptists.

The Negro is, first of all a religious man. Whatever may be the deep racial reasons, and possibly these reasons can be discovered, the Negro is a religious man. One rarely finds, or ever did find, a Negro of mature age that was not a professed Christian, and aligned with a church. Whoever heard of an infidel among them, much less an atheist or agnostic? The spiritual world is as real to the Negro as the material world. And as to higher criticism, he would have none of it. God has spoken and the Bible is His word. That is enough for him. Holding a simple faith, such as that, the direct and simple meaning of God's Word ended all inquiry for him so far as religion is concerned. The result is the most natural thing. He is a Baptist. For the Bible plainly interpreted and obediently received produces just a Baptist. The simple faith and the simple church order of the New Testament meet and fully satisfy all his religious needs. Hence there are among these 12,000,000 Negroes more than 4,000,000 Baptists. When we reckon the children of these, as having Baptist predilections and destined to become Baptists when converted, more than half of the Negro population of the United States are to be counted as Baptists. That means that every other Negro whom you meet, as well as those whom you do not meet, is a Baptist. And there will be more Baptists among them after the next baptizing, which will take place next Sunday.

Making Rapid Progress.

These people are making rapid progress along all lines; in the accumulation of property, in the establishment of homes, in developing large business enterprises, in the establishment and maintenance of schools. They have done well in producing efficient educational institutions for cultural, for scientific and for vocational training. At one place they are deficient. While they have good schools for the education of their preachers, and Christian workers, they need something still better. Among them, as among us, these schools come after considerable progress has been made in preparatory growth. They have preachers of great ability who could preach acceptably before any audience, for they are learned, eloquent and forceful speakers. The race has reached a point in its upward progress where provision must be made for their training and equipment for the great work to which God is calling them. It cannot longer be delayed without serious hurt to the cause. And the cause is the one which lies closest to the Southern white Baptist heart.

The Organized Work.

They have their various associations, state conventions and general association. And for years, they have had their National Baptist Convention, which embraces the territory of the United States. And in this organized work they have wrought with splendid success. But as often happens in the growth of any people, there came some disharmony. This in no wise involves the question of faith or polity, but found its occasion in the activities of the Convention and its work in Chicago, in 1915, there occurred a division among them As a consequence, there have been two National Baptist Conventions, since that time. To a student on the outside, this appears to be due much more to individuals than to the mass of the people. The Negro, by nature, is a devoted follower where he has placed his faith and affections. Hence, there has been quite a little feeling among them and some strenuous efforts to justify the course taken by each group. Not a very great amount of personal feeling is discoverable among them. They love each other still, and this temporary (let us hope that it is temporary) alienation is distressing and grievous to them. They long for the fellowship and sweet communion of the old times. It looks as if there will be a re-union soon.

Chicago Negro Baptists Get Fine Church

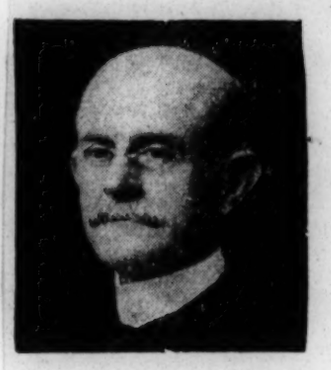
advocate 5-22-18.

Negroes of Chicago are to come into possession of another fine church—the First Baptist Church, Thirty-first street and South Park avenue. This property is to become the property of the Olivet Baptist church at a cost of $85,000. The church cost $125,000 and the site is estimated to be worth $40,000. The First Baptist Church will donate $10,000 of the $85,000 sale price; the Baptist Home Missionary Society and the Baptist Executive Council will donate $5,000 each. The Olivet church has agreed to raise $10,000 by next September. The Olivet church congregation is to have possession of the property on July 1. It is recalled that less than a year ago the South Park Avenue Methodist Episcopal Church, South Park avenue and Thirty-third street, one of the most valuable pieces of property owned by the denomination in Chicago was turned over to Negro Methodists.

People of Interest

[illegible] 1/20, 1918

Professor Richard Taylor Stevenson was the chairman of the executive committee having Southwestern charge of the Wyandotte celebration. He Advocate is responsible for the details of the program. No doubt his interest in this mission began with his pastorate at Sandusky in 1883. Dr. Stevenson is the editor of the volume of "Slected Chapters from the History of Wyandott Mission by Rev. James B. Finley" This book is put out as especially appropriate to the celebration which has just taken place and contains a detailed account of the career of John Stewart. The price of this book is only 50 cents and may be ordered at the Methodist Book Concern, 631 Baronne Street, New Orleans, La., and should be in the hand of every Negro Methodist who wants to find inspiration in the romantic history of John Stewart. A more detailed account of the celebration will be given next week, together with an extract of Dr. Penn's address.



COMMISSIONERS TO MEET.

The Christian Index. Mar 28, 1918

In the Federated Bishops Council of the African Methodist Episcopal, African Methodist Episcopal Zion and Colored Methodist Episcopal Churches held in Louisville in February a commission was appointed to take up the study of organic union between these Churches. This Commission is composed of three bishops, three elders and three laymen from each of these denominations. Thy are to study the question in all its phases and construct a program that will lead these three Methodisms into one body.

The first meeting of the three Commissions will be held in Birmingham, Alabama, April 3. That organic union is much desired cannot be doubted; that it will ultimately come is devoutly hoped. But we must all agree that union between the three churches is a big proposition, and cannot be attended to over night. As Bishop Phillips very timely suggests, it will require time, patient investigation, prayerful study and the largest possible understanding to bring about a union that will last. 5-28, 18

We can safely trust the matter for the present in the hands of some of the best and wisest amongst us who are members of the Commission. We shall pray that the Spirit may guide them in the beginning of their great undertaking.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

Appoint Commission on Organic Union

The Christian Recorder

Louisville, Ky., Feb. 18, 1918.

The Federated Bishops' Council, consisting of bishops of the African Methodist Episcopal Church, the A. M. E. Zion Church and the Colored Methodist Episcopal Church, before adjourning last Saturday, went on record for the organic union of the three denominations by appointing a commission of twenty-seven persons, three bishops, three elders and three laymen from each of the three denominations. This commission will meet at St. John A. M. E. Church, Birmingham, Ala., Wednesday, April 3, 1918. It will be expected to prepare a tentative plan of union to present to the three general conferences, the C. M. E. General Conference in May, 1918, and the other two in May, 1920. The personnel of the commission is as follows:

From the A. M. E. Church—Bishops L. J. Coppin, H. B. Parks, and W. W. Beckett; Elders J. W. Walker, John Harmon and W. Spencer Carpenter; Laymen John R. Hawkins, Fred Lytes, M.D., and Green Jackson.

From the A. M. E. Zion Church—Bishops G. W. Clinton, J. S. Caldwell, and G. C. Clements; Elders J. W. Martin, W. W. Slade, and E. D. W. Jones; Laymen Oscar W. Adams, S. G. Atkins and W. J. Trent.

From the C. M. E. Church—Bishops R. S. Williams, R. A. Carter and N. S. Cleaves; Elders J. W. Gilbert J. A. Bray and R. S. Stout; Laymen J. F. Lane, W. A. Bell and J. A. Lester.

This commission is to act up to their respective general conferences.

Committee to Interview President Wilson

The Bishops' Council, in harmony with a resolution passed by the General Conference, authorized the committee to select a sub-committee to go to Washington and work for relief for the race. Committee selected: Bishops W. D. Chappelle, C. T. Shaffer and Drs. J. G. Robinson, and A. H. Hill.

Inter-Church Social Service Commission

I visited Mound Bayou Sunday, February 10, 1918. This is a settlement of Negroes. Mr. I. T. Montgomery bought forty thousand acres of land here and sold it to our people and they have a fine town. All the business is carried on by Negroes. Mr. Charles Banks, perhaps, leads all in point of business, but Mr. Booze, Mr. Montgomery and others do large business. The railroad agent, Mr. J. A. Gardner, is a most enterprising young man and a man above suspicion—he is a Christian gentleman.

Our visit to this city was an ovation. Rev. H. M. Pillow, Presiding Elder; I. R. Rowe, pastor; Rev. Jacobs, Lee and others made our stay more than pleasant. Rev. Rowe is transferred from North Louisiana, but the people say, one and all, he is the right man for Mound Bayou. He is holding up Christianity in general and African Methodism in particular. We can not forget the reception given us by the good people of this town and the school children of both schools; more than three hundred children greeted us. The lunch served by Mrs. Lee and other ladies lasted us to the Bishops' Council, at Louisville, Ky.

Our visit to the Council was a climax to the year's work. Drs. Brown Singleton, Hayden, Dixon, Lewis Felder, Washington, Bell, Channell, Pendleton, Wright, Williams, Wittenberg, Durden, Mrs. Bishop Heard, Mrs. Channell and Mrs. Thompson together with Mr. W. S. Millen, represented the Eighth, and this is the leading district in the A. M. E. Church in Dollar Money, having less than thirty thousand members and collected $22,150.25 this year, the highest amount of any district except the Sixth (Georgia), and the increase is $4219.31, beating all the districts. Our men are pleased and the members of Mississippi and Louisiana are happy at results. We lost 1800 member by migration, but our increase in membership is 3000. Mound Bayou is one of our leading points. There are no large stations in the eighth; not over six hundred members in any one church in the district. The Seventh and Twelfth have many more members than the Eighth. We all sing, preach, pray and shout when we get happy, and collect more money than any district except the Sixth.

Louisville, Ky.—The Interdenominational Connectional Council of Ministers and Laymen, representing the A. M. E., A. M. E. Zion, and C. M. E. Churches, appointed the following members to represent it on the Social Service Commission of the Negro Church, which is being organized by Dr. R. R. Wright, Jr. Editor of the Christian Recorder:

From A. M. E. Church—Revs. John Gregg, Jacksonville, Fla.; F. G. Snelson, Chicago, Ill.; W. A. Fountain, Atlanta, Ga.; A. L. Murray, Vicksburg, Miss.; A. J. Carey, Chicago, Ill.; D. H. Butler, Chattanooga, Tenn.; A. W. Timmons, Columbia, S. C.; R. W. Mance, Columbia, S. C.

From A. M. E. Zion Church—Revs. Jacobs, New York; T. J. Moppins, Washington, D. C.; J. E. Mason, Brooklyn, N. Y.; T. W. Wallace, St. Louis, Mo.; —— Walls, C. C. Alleyne, New Rochelle, N. Y.; W. C. Brown, New York City; Mr. S. M. Dudley, Washington, D. C.; Prof. D. C. Suggs, Salisbury, N. C.

From C. M. E. Church—Revs. J. A. Bray, Box 576 Blair, Ill.; N. L. Smith, St. Louis, Mo.; John W. Gilbert, Augusta, Ga.; W. G. Jones, Mt. Sterling, Ky.; J. C. Martin, Jackson, Tenn.; T. H. Copeland, Hopkinsville, Ky.; W. G. Bell, Chicago, Ill.

LITTLE ROCK, ARK. BAPTIST AT
MARCH 21, 1918

PEACE AMONG OUR NEGRO BRETHREN.

The Joint Committee composed of members from the Southern Baptist Convention and the Negro National Baptist Conventions agreed unanimously on terms for settlement of differences of the latter two and for their reunion. All differences are settled if the report is adopted by the two negro conventions and they are asked to meet in their next sessions in the same city in different conventions on the same day. If they each adopt the report then they will meet jointly for consolidation with officers to be selected by the joint convention.

This is a wonderful achievement. Negroes from all parts of the country met there and spent two days in prayer in a public meeting for divine direction. They spent all day Tuesday in such a meeting, while the commission was deliberating. The commission went in a body to this public meeting as soon as a report was agreed upon, late in the afternoon, to let them know that God had granted their wishes.

The meeting was in a season of prayer almost apostolic in its power and sweep. As soon as the report was read to them they burst forth into praise and thanksgiving and scenes of great joy and happiness followed. Those who witnessed it say it was a manifestation of spiritual power rarely ever seen.

The leaders of the two negro conventions buried the hatchet and shook hands publicly and pledged their influence and best efforts for the settlement. They all seemed shouting happy. They were tired of the fuss. They have set their white brethren a noble example of the way to bring peace to Zion. We join our negro brethren in their joy at the prospects.

LYNCHER THE CAUSE OF NEGRO LEAVING

NEW ORLEANS, LA. PICAYUNE
JULY 25, 1918

"The negro is not leaving the South because of low wages, but because of the lyncher and night rider."

This statement was made by Bishop W. H. Heard of Philadelphia in addressing the second day's session of the national committee on churches and moral aims of the war Wednesday night. Several hundred negro ministers, teachers and business men are attending the sessions which are being held at the Dauphine Theater.

Bishop Heard said there is great hope for the future, adding that the new problems constantly arising will bring about better schools, churches and higher wages for the negro.

Wednesday night's meeting was opened with a prayer by Rev. W. Scott Chinn of Donaldsonville. One of the features was a program of patriotic songs rendered by a chorus of 150 voices.

NEGROES BACK UNCLE SAM.

The responsiveness of the negro to his country's call for maximum service, and his willingness to do his utmost to help meet the urgent demands of the day, are strikingly illustrated by the rural progress the negroes of Sumter county, S. C., are making under the tutelage and guidance of the Council of Defense.

Atlanta Constitution 4-13-18

An official report of what has been and is being done there by Council Secretary E. T. Reardon, starts out with the statement that over one-half of the population of that county is black; and, therefore, the negro farmers naturally come in for a large share of the council's attention. They have been taken into the confidences of the council, and have been found most alert in organizing Red Cross society units, buying Liberty Bonds and Thrift Stamps, engaging in war work generally, and especially in striving for a maximum of food conservation and of food crops production. The negroes have been taught that this "is as much their war as the white people's war," and according to Mr. Reardon, the whole county is alive with that sentiment.

And, after a year's intensive, constructive effort among the negroes of the county, the council secretary finds that—

> "There is more prosperity in Sumter county than ever before. Thousands of colored farmers have paid clean out of debt; paid old debts from tobacco money, and have their cotton clear. By getting into close touch with the colored men and women, and helping them, we have made this one of the most prosperous counties in the south. Where twelve months ago poverty prevailed and actual want, nearly every colored family has plenty of chickens, sweet potatoes, hogs, for a year; and we have induced thousands to can vegetables, berries and fruit."

"Our colored people," the report continues—

> "are loyal and patriotic. They work with us in all matters for public welfare.
>
> "We are delighted with the results. We are keeping it up. All the colored man needs is intelligent leadership and co-operation. By having the loyal and intelligent colored leaders in touch with white leaders, and giving support, financial and moral, we easily lined up the colored population for their good and our good. But we had to go to them, and have them come to us. No social restrictions were broken down. We worked on business principles; and they understood this."

All of which leads to the conclusion that in a purely economic sense, exclusive of all others, the war is already proving a potential blessing to the negro. It is teaching him valuable lessons in industry, thrift and frugality; it is teaching him how to be self-helpful, and how to gain prosperity through his own industry. And it goes without saying that no post-bellum business readjustments will imperil this brand of prosperity—as they can imperil no prosperity that is grounded in the soil.

Church—1918

PITTS PA CHRISTIAN ADVO
MARCH 7, 1918

THE STATUS OF THE COLORED MEMBERSHIP IN THE REORGANIZED CHURCH

Of the thirteen working days which the Joint Commission on Unification gave to its task in the recent Savannah meeting at least ten were devoted to a frank, thorough and fraternal consideration of the subject indicated at the head of this article. Complete agreement was not reached but very marked progress was made toward the solution of this crucial problem.

The committee of fourteen appointed at Baltimore on the Status of the Negro submitted a majority and a minority report at Traverse City, neither of which reports were discussed by the Joint Commission either there or at Savannah. A subcommittee of four was appointed at the close of the Traverse City meeting to further consider the matter and report at Savannah. The full committee of fourteen heard and discussed the report of the subcommittee but voted to submit it without recommendation to the Joint Commission. The whole subject was then freely and ably discussed for five days. A committee of eight was then appointed to put into shape, if possible, the reports and suggestions which had been offered. This committee reported a plan which was adopted in principle by both Commissions acting separately but with the distinct understanding that it was to be taken up seriatim and amendments proposed by any commissioners who were not satisfied with any of its provisions in form or substance. This course was pursued and a number of amendments were adopted including a change in the names of the Conferences provided for, a larger grant of power to the Central Conferences and a clearer statement of the powers and privileges of Bishops elected by such Conferences. Three amendments proposed by commissioners of the Methodist Episcopal Church were not accepted by the Southern Commission which favored the report as originally submitted by the committee of eight. A committee of conference consisting of three members from each Commission failed to reconcile the differences. The differences which remain concern the size of the delegations of the Central Conferences in the General Conference, the method by which a Central Conference is to become a Jurisdictional General Conference and the powers of the representation of a Jurisdictional Conference in the General Conference.

By reference to that part of the report of the Joint Commission printed on pages eighteen and nineteen of this issue of the *Advocate* it will be seen that following the provision for Regional Jurisdictions each having its own Regional Conference (of which we shall have something to say later) provision is made for other Jurisdictions each having its own Central Conference. The name was finally chosen to distinguish these conferences from the Regional Conferences and because it is now in use in our mission fields and describes the relation of the Conference to its Jurisdiction which is composed in every case of Annual Conferences and Missions and in some cases of different countries, as in Europe and Latin America.

The Central Conferences provide for the Annual Conferences, Mission Conferences and Missions embracing the work among colored people in the United States and the continent of Africa and for the foreign work of the Church as will be seen by referring to the several Jurisdictions described under Article VII., section 1. The powers of these Conferences are the same as those conferred upon Regional Conferences. A Central Conference having 150,000 full church-members in its jurisdiction may elect Bishops to have supervision of the work in that jurisdiction. Its delegates to the General Conference are to be elected by the Central Conference itself and not by the Annual Conferences of the jurisdiction as in the case of the Regional Conferences which, as will be noted, are differently constituted. The Regional Conferences are composed of the delegates to the General Conference elected by the Annual Conferences within the several Regional Jurisdictions. But the Central Conferences are composed of delegates elected directly to the Central Conferences. The Central Conference embracing the work among our colored people in the United States and Liberia, will have over 300 members. Organized on the plan of the Regional Conferences it would have about one-sixth that number. The European Central Conference will have about 70 members, Eastern Asia 76, and Southern Asia 60.

It is anticipated that the Central Conference Jurisdictions will increase in membership and opportunity for service to the kingdom of God and will desire and possibly demand—as Japan Methodists have already done—a larger measure of autonomy and freedom of initiative and operation. A union of all the Colored Methodists is possible and greatly to be desired.

To provide for these possibilities and probabilities the Jurisdictional General Conference, with its powers and privileges as set forth under Article VIII. of the plan, was proposed. As the report came from the committee of eight the change from a Central to a Jurisdictional Conference is made mandatory when the number of members in its jurisdiction reaches 600,000. A Central Conference may choose to become a Jurisdictional Conference at any time with the approval of the General Conference. At this point a difference between the two Commissions emerged. The Southern Commission insisted upon the mandatory change from the one form of jurisdiction to the other. Our Commission with equal insistence preferred that the matter should be left to the choice of those who were to be immediately affected. We insisted all the more upon the optional feature because the plan inhibited the representatives of the Jurisdictional Conference from voting in the General Conference and because the process by which a Central Conference becomes a Jurisdictional Conference was, in the case of our colored brethren, spoken of as their "going out." The phrase was used by several on both sides of the controversy to the confusion of many and the prejudice of harmony. If the delegates of the Jurisdictional Conference were allowed to vote in the General Conference on constitutional questions and connectional matters affecting their jurisdiction there could not be the suspicion that a quasi-independent Church was being organized or provided for. The organic unity of the Church would be conserved, and no group would "go out."

The approach to agreement on the part of the two Commissions can be more fully appreciated when it is borne in mind that the General Conference of the Church South "recommended that the colored membership of the various Methodist bodies should be formed into an independent organization holding fraternal relations with the reorganized and united Church." The General Conference of the Methodist Episcopal Church recommended adhesion to the Chattanooga plan which suggested that the colored members should constitute one of the four or more major jurisdictions into which it was proposed to divide the whole Church. The Commission of the Church South naturally and frankly preferred the independent Church proposition which they strongly urged as best for the Negro, especially since it would provide for all the Colored Methodists and not merely for one-sixth of them. The Commission of our Church as strongly urged the legal, ethical and spiritual rights of our colored membership, the manifest advantages of close touch with a people who need our sympathy and help, and the inexpediency of doing what might easily be misinterpreted in a democratic age.

In the further consideration which must be given to this crucial matter, not only by members of the Commission and of our General Conference but also by all thoughtful ministers and lay members of the Church certain principles should be kept in mind.

The Church can not *legally exclude* any of its members, or any group of its membership, for the sake of bringing about even so desirable a thing as the union of these strong churches, not though their combined strength should be many fold what it is now as separate organizations.

The Church can not ethically take any action or course which would compel any of its members or group of its members to withdraw in order to maintain their self-respect, their manhood and womanhood rights in Christ. It is not so unthinkable that the Church should do that as it might seem. It would not be difficult so to disguise such a course as to make it appear that the withdrawal was the free choice of those who had gone out because a voluntary act on their part. Many voluntary acts, however, are not of free choice and those who place their fellows in such a position are worthy of the deeper condemnation.

The Church can not wisely in these days cut across or stand against the democratic trend. It would not be expedient to do what could easily be interpreted or misinterpreted as a denial of the broth-

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erhood or a fresh exhibition of caste or race prejudice.

But within the limits imposed by the above statements which no one will probably care to dispute, without violating the legal or ethical or democratic rights of any of its members, *the Church has the sovereign right to determine what is best for any and all groups of its membership, and must exercise that sovereign authority at this time.* It is not a question of what any group, large or small, prefers or would like, but of what the Church, with mind and heart open to God and the whole truth, sees to be best for each and all the groups. It is not what would please the Methodist Episcopal Church as the largest group concerned nor what would please the Church South, not what would please this or that considerable minority in either Church, nor what would please the Colored group or the European group or India, or China, or Latin America—but what would please God and advance his kingdom.

The scheme of Central and Jurisdictional Conferences has been devised and elaborated to meet a world-wide situation and not simply for the purpose of solving the problem which our work among the colored people of the South has made prominent. Apart from unification the plan would be admirably adapted to the problems and opportunities of the Methodist Episcopal Church in its rapidly developing work among the peoples of the whole world. Whatever may be said of the Regional Conferences the Central Conferences would meet an urgent need which was clearly seen and partly provided for in the Central Conferences of Europe and Eastern and Southern Asia.

About the Regional Conference we shall have something to say next week.

NORTH CAROLINA ELECTS COLORED SUFFRAGAN

THE convention which met in St. Luke's Church, Salisbury, N. C., from May 14th to 16th, was the most remarkable in recent years. Outstanding was the election of the Ven. Henry Beard Delany, D.D., Archdeacon of Colored Work, to be Suffragan Bishop for work among his race in the dioceses of North and South Carolina. A $10,000 fund was launched by the laymen of the diocese for permanent improvements on the orphanage farm; and permission was given for any parish, by vote of a majority of its male adult communicants, to allow women to vote at parochial elections.

The convention's opening service was on Tuesday morning, the 14th; the Bishop was celebrant, assisted by the Rev. Isaac McK. Pittenger, D.D., and the Rev. Warren W. Way, rector of the parish. The preacher was the Rev. Frederick Diehl of Rocky Mount. On the afternoon of the same day, the report of the committee appointed at the last convention relative to the election of a Suffragan Bishop for the negro work in the diocese was received. The committee recommended favorable action, and stated that the dioceses of South and East Carolina and the missionary district of Asheville had been asked to coöperate by placing their colored congregations under the care of such Suffragan, should one be elected. Accepting the committee's recommendation the convention set the election for the second day at 3 P. M., and action was also taken providing for the support of the Suffragan.

At the evening service, the Bishop delivered his annual address, urging members of convention to address themselves to their tasks in the high spirit of sacrifice that fills our country. He also urged the clergy not to neglect or desert their special function to take up other work at this time.

Mr. Paul Shimmon spoke in behalf of his people in Armenia and Syria, dwelling on hopeful aspects in the near East rather than on the only too well-known atrocities.

The Bishop authorized and requested the observance of May 30th, the date appointed by the President, as a day of fasting and prayer.

The second day was devoted to business sessions. Col. Chas. E. Johnson offered his resignation as treasurer of the diocese, after thirty-four years of service. He had served ever since the separation of the diocese of East Carolina. His successor, elected on the third day, is Mr. Graham H. Andrews of Raleigh.

At the hour appointed on the afternoon of the second day, after prayer had been offered by the Bishop, convention proceeded to the nomination and election of the Suffragan. The Rev. H. K. Satterwhite nominated the Ven. Henry Beard Delany, D.D.; the nomination was seconded by Dr. R. H. Lewis and Prof. H. K. Boyer. There were no other candidates, and the convention proceeded to the election. The votes of 34 clergy and 25 parishes were unanimously in favor of Archdeacon Delany. At almost the moment of the election, a telegram was received from the diocesan council of South Carolina, agreeing to coöperate in the support of the new Suffragan. The moment was a stirring one; all present felt that the harmony and expedition with which the election had proceeded, and the willingness of the sister diocese to coöperate, evidenced in a marked degree the guidance of the Holy Spirit. In this same parish church, in April, 1823, ninety-five years ago, the convention met which elected the Rev. John Stark Ravenscroft to be the first Bishop of the diocese, likewise by a unanimous vote.

The Bishop and delegates of both races expressed themselves as confident that this step will mean great things for the Church in its future work among the colored race. In future, their Suffragan will preside at the meetings of their convocation, and their delegates will sit in the diocesan convention only when a bishop is to be elected.

After the new Suffragan-Bishop-elect had been presented to the convention, the certificate of election was signed by the delegates present.

Henry Beard Delany was born in Fernandina, Florida, somewhat over fifty years ago. He was a grown man before coming to St. Augustine's School, Raleigh, for his education, having worked successfully at his trade as a mason in his home town. The Rev. Dr. Lemuel Thackera sent him to St. of St. Augustine's, has been matron of the school for many uated in 1885. His whole life since has been closely identified with the school. He was at the school when the old buildings were destroyed by fire in 1883. On his graduation he was made deacon. He became a teacher in the school, and was advanced by successive stages till he became its vice-principal. He was ordained priest on May 2, 1892. In 1908 he was called to be Archdeacon of the Colored Work in the diocese of North Carolina. In this position he has earned the esteem of members of his race of every faith throughout the State, and of all others who know of his work. He was given the degree of Doctor of Divinity by Shaw University, Raleigh. His wife, Nannie Logan Delany, also a graduate of St. Augustine's, has been matron of the school for many years. Their ten children have all been educated at the school; and five of them are now in professional work as teachers and physicians.

The Rt. Rev. Albion W. Knight, vice-chancellor of Sewanee, told of the present conditions at the University. Half her graduates and undergraduates are now with the colors. Plans were made for observance of the twenty-fifth anniversary of Bishop Cheshire's consecration next October; the invitation of Calvary Church, Tarboro, with which the Bishop has a lifelong association, was accepted, and the anniversary will be observed there.

A resolution was passed assuring Church boys with the forces

THE VEN. H. B. DELANY, D.D., SUFFRAGAN-BISHOP-ELECT, WITH HIS WIFE AND TEN CHILDREN

Church—1918

A GREAT MEETING

Tri--Federation Council Of Bishops Of The A. M. E Church, The A. M. E. Zion Church And The C. M. E. Chnrch Met In Louisville, Ky --

The Star
2-28-18

Impressive Scene--Church Problems Discussed--Issue Address On Migration--Plan For Organic Union--Commissions Appointted--Large Attendence Of Official And Visiting Clergymen.

The third meeting of the Tri-Federation Council of Bishops of the A M E; A M E Zion and the C M E Churches, the three largest independent Negro bodies of Methodists, met in the Chestnut Street Colored Methodist Episcopal Church, Louisville, Ky., Feb 15, 16, 17.

The scene was impresive when the thirty-one Episcopal dignitaries took their seats upon the platform. The A M E Church was represented by Bishops B T Tanner, B F Lee, C S Smith, W H Heard, L J Coppin; J M Conner; W W Beckett, J S Flipper; E Tyree, W D Chappelle; B B Parks John Hurst; C T Shaffer; J B Jones; J A Johnson, I N Ross; the A M E Zion Church, Bishops J W Hood; G W Clinton; J W Alstork; J S Caldwell, G L Blackwell; A J Warner, L W Kyles; R B Bruce, W L Lee; G C Clement; the C M E Church Bishops L H Holsey, C H Phillips; R S Williams; I Lane; R A Carter, W F Jemison; E Cottrell; N C Claves. Bishop J W Hood, Senior retired of the A M E Zion Church was not present. The active Senior Bishop is G W Clinton and of the A M E Church, B F Lee and of the C M E hurch, L H Holsey.

The Great council assembled in the thestnut Street C M E Church at 10 o'clock A M on the 15th and organized for the work following the devotional exercises, the Holy Communion and a sermon delivered by Bishop L H Holsey. Bishop G W Clinton, presided at the opening session. Friday night the following program was rendered:

Joint Reception Welcoming Excreise Tri-Council of Bishops.

Chestnut St C M E Church,, Friday Night February 16, 1918 8 p.m.

PROGRAM:

Bishop C H Phillips. DD, Master of Ceremonies

Music, "Blest be the tie that binds" Chestnut St Choir.

Invocation Bishop J Albert Johnson.

Welcome on behalf of the City, His Honor, Mayor Geo W Smith.

Solo, Mrs Bishop G C Clement.

Welcome on behalf Interdenominational Ministerial Alliance, Dr W H Riley.

Duet, Mme Eliza Jones, Taylor Mayron.

Solo, Mrs Lizzie Evans-Pierce.

Response, Bishop I N Ross, DD.

Quartette, Quinn Chapel.

Response, Bishop G W Clinton, DD.

Response, Bishop R A Carter.

Dismissal, Reception in lower auditorium.

Toastmaster—Bishop L J Coppin.

There was a large attendance of General Officers and prominent clergymen of the churches represented some of whom acted as assistants in some parts of the program. Having held separate denominational meetings outlining their course of action in the General Council prior to its assembling, the several questions regarding church work of a cooperative nature were brought forward and discussed. The adoption of one form of hymnal, formula of conducting public worship and catechism to be used in the churches of each denomination represented received the united approval of the Council the same had been effected at the first meeting held in Washington, D. C., eight years ago, This action is regarded as the first step toward securing the contemplated organic union of these three bodies. There is also arranged a reciprocal transferring system of ministers from one denomination to the other. Committees appointed to present resolutions upon matters which were to engage the attention of the Council made their reports which reports were discussed with great care and deepest interest, some of the speakers waxing eloquent. The responses to the very timely and highly satisfactory address of welcome by Mayor George W Smith of Louisville, by Bishops I N Ross, G W Clinton and R A Carter were especially notable. A strong address of the Council on migration of the Negroes from the South to the North and West was discussed at length and given out for publication. A most important step was the appointing of Commissioners—three Bishops, three Elders and three Laymen from each church to formulate plans looking toward effecting the organic union for the three bodies. This Commission will meet in Birmingham, Ala. the first week in April 1918. Following are the Commissioners:

From the A M E Church, Bishops J L Coppin, W W Beckett, H B Parks; Elders J W Walker, John Harmon, W S Carpenter; Laymen J R Hawkins, Dr Lyles, Green Jackson. From the A M E Zion church, Bishops G W Clinton, G C Clement, J S Caldwell; Elders J W Martin, E D W Jones, W W Slade; laymen, Austin W Adams S G Atkins, W J Trent. From the C M E Church, Bishops N C Cleaves, R A Carter, R S Williams; Elders Dr J W Gilbert Dr J A Gray, Dr R S Stewart; laymen, James Lane, W A Bell, J A Lester.

The Council of Bishops adopted the following resolution on Negro Migration and the Church.

"The present world war is working many changes in the life of the races which constitute the American population. Their industrial and economic conditions are gradually being altered. At the beginning of this world's conflict thousands of foreigners who had the right of way in factories and other lucrative avenues of labor returned to their respective countries to take up arms. This together with the increased demand made upon our munition plants and the other manufacturing industries. We realize the dangers and evils incident to migration on the part of a race in its constructive period or its transition from a state of bondage, ignorance and poverty to a state of freedom, industry and education. But we realize also the benefits derived from such movements of a race and that the danger consists not so much in the disposition to migrate as it does in the lack of disposition to make a careful study of the industrial and economic conditions of the sections to which they go and to adequately prepare themselves to meet the demands of their new environments. We recognize the trigh of our people to migrate from one section to another, as all other people, with a view of bettering their conditions."

At the Union Platform Meeting, Prof S. G. Atkins of the A M E Zion Church and President of the Slater State Normal and Industrial School Winston-Salem, N C. distinguished himself in a wonderful speech as did Bishop G W Clinton in response to Mayor Smith on Friday night.

Union Platform Meeting.

At Chestnut St. Church, Sunday Feb 17 at 3 p. m

Programs

Music by United Choirs A M E; A M E Zion and C M E Churches.

"I Love Thy Kingdom, Lord."

Apostles' Creed.

Invocation.

Music, "Jesus Shall Reign."

An Address by Bishop E. Cottrell.

Music, "God Moves in a Mysterious Way."

An Address, Prof Simon G. Atkins, Ph D.

An Address, Prof John R Hawkins, A M, LLD.

A Committee on the one form or common Hymnal, formula and Catechism was appointed. The Tri Council of Bishops represented more than 2,5000,000 members.

Obituary.

Rev. Paul Clinton, son of the late Bishop I C and Mary Clinton, his widow of Lancaster, S. C. died at a recent date at Chester, S C. Rev Paul Clinton was a brother to the late Rev F A Clinton, at one time pastor of John Wesley A M E Zion Church, Pittsburgh and Rev W D Clinton, M D. Pittsburg, Pa. Rev Paul Clinton was a successful pastor in the Palmetto Conference, A M E Zion Church for quite a number of years and had acquired considerable local prominence. The funeral held at the home of his widowed mother, Lancaster S C, where interrment was made.

Rev H S McMullen of Lancaster, delivered the eulogy assisted by Rev W M Robinson. The deceased leaves a wife, two children, mother and many friends.

PROCEEDINGS OF THE BOARD OF CHURCH EXTENSION

By Rev. W. H. Peck, Recording Secretary

The Christian Leader
5-9-18

The Twenty-sixth Session of the Board of Church Extension was remarkable in many respects. As is usual, at these sessions, the Board was the recipient of many hospitalities. Drs. Watson and Hawkins are the embodiment of courtesy, genuine and freely bestowed. One feels that they are home; the welcome they give lingers long with you. It is a pleasure to also see that this spirit of efficiency and good-will is not only found in these two General Officers, but is characteristic of their families and office force. We cannot forget the kindness of Mrs. Smith, the daughter of Dr. Watson, nor the kindness of Mrs. Hawkins, the wife of Dr. Hawkins. These two ladies are ever mindful of the comforts of their guests. Miss Marie Thomas, the bookkeeper of the Church Extension Department, is the last word in efficiency; nothing is taken by her for granted; everything is shown by record and set forth by system; at no place in the Department could one discover the sign of carelessness. Exactness is the watchword of this Department.

The Secretary's Annual Report was a masterpiece of review and of constructive criticism; it was even more and was received as a written prophecy by his brethren, from one who, for years, has stood on the wall as a tried and true watchman. His plain declaration that he had concluded long ago to make "Church Extension" his life work, set at ease many who had been made to believe that the Church might lose his valuable services. His life work has been "extension" and shall be until his working days are ended.

His report told a remarkable story of how the South that had lost a large portion of its membership, refused to be discouraged because of

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the conditions of the times which threatened the very life of our Church, but surpassed all previous conference returns and made possible the solvent condition of the Department. Surely the brethren of the South have accomplished the unusual in church achievement and they must be given their place by their brethren. The South is as great and greater than ever; no loss but gain under God is what this report plainly set forth.

The Board was liberal in its attitude toward our general institutions; of course, in this way, they followed the lead of their Secretary, who, in his annual address, recommended that the indebtedness of the Book Concern, Allen University and Paul Quinn College be cancelled; also the debt of the Missionary Department. The total of the indebtedness cancelled by the Board in favor of these institutions totals $4,924.

The outstanding fact revealed by this report is that by payment of loans only is the scheme of Church Extension effective. Florida has done much in this respect, and has at present the largest balance of all to its credit, while the Fifth District leads in the payment of loans, Bishop Parks having done wonders in this respect, and the Church Extension Department appreciates his example.

Dr. Watson has established the solvency of the Department, this in spite of the fact that credits and collaterals in this line of business are never at par and there is always the uncertainty of collection, but his wise plan governing appropriations to districts of 60 per cent. of collections puts the Department beyond the place of uncertainty in regard to its solvency.

The following Financial Summary is of great interest and should be carefully read:

Financial Summary—1917-1918

Receitps:—		
8% of Dollar Money..	$19155.19	
25% of C. D. Col'n...	3248.41	
Regular loans det'd.	2234.09	
Interest on loans & special accounts...	1690.57	
Conf. Anniv. Col'n..	55.87	
Special receipts	52.00	
Total receipts	$26455.13	
Bal. from 1917..	20.742.96	
Grand total recps. to Mch. 31, 1918.		$47198.09
Disbursements:—		
By regular loans....	$11506.41	
Donations and Special Appropriation.	154.50	
On Deppartm't obligations	5841.49	
Gen'l expense	1194.71	
Total Disb'm'ts..		20019.11
Cash in bank Mar. 31, 1918	$27178.98	
Liabilities	9008.85	
Net Bal. Mar. 31, 1918.....		$18170.13
Assets:—		
Loans with interest.	$390107.14	
Value of furniture	900.00	
Liberty Bonds	500.00	
Cash in bank.....	27178.98	
Total assets.....		$418686.12
Liabilities	9008.85	
Assets over Liabilities....		$409677.27

Relative to the advanced method of appropriations to the districts or the basis of 60 per cent. of the receipts of the fiscal year, the Secretary said in his report any amount overpaid the district should be deducted from the next year's' appropriation, and the amount less than 60 per cent. should be added for the next fiscal year. This money belongs to the districts not having drawn their full 60 per cent. and is a preferred liability against the balance reported at the close of each fiscal year. Pursuing this method there are credits to be added to the appropriation of the Second, Fifth, Sixth, Seventh, Ninth, Eleventh and Fifteenth Districts for the coming year, as the following will show:

First Dist.—Paid them in loans and donations $1445
The appropriation for the fiscal year just closed, $1275. Overpaid the District, $170.

Second Dist.—Paid it in loans and donations 1286
The appropriation for the fiscal year just closed, $1654. Due the District, $368.

Third Dist.—Paid it nothing. Their appropriation of $769 for the fiscal year just closed is due the District.

Fourth Dist.—Paid in loans and donations 1550
Appropriation for fiscal year just closed was $1479. Overpaid the District, $71.

Fifth Dist.—Paid in loans and donations 1485
Appropriation for the fiscal year just closed, $1562. Due the District, $77.

Sixth Dist.—Paid in loans and donations 1105
Seventh Dist.—Paid in loans and donations 630
Appropriation for the year just closed $965. Due the District, $335.

Eighth Dist.—Paid in loans and donations 965.41
Appropriation for the year just closed $952. Overpaid the District, $13.41.

Ninth Dist.—Paid in loans and donations 875
Appropriation for the year just closed, $1199. Due District, $324.

Tenth Dist.—Paid in loans and donations 835
Appropriation for the year just closed, $645. Overpaid the District. $190.

Eleventh Dist.—Paid in loans and donations 630
Appropriation for the year just closed, $1268. Due the District, $638.

Twelfth Dist.—Paid the Dis. in loans and donations 2195
Appropriation for the fiscal year just closed, $1040. Overpaid the District, $1155.

Fifteenth Dist.—Paid in donations 35
Appropriation for the year just closed, $108. Due the District, $73.

The Secretary did the wise and patriotic thing when he purchased for the Department a five hundred ($500) dollar Liberty Bond. This does not only become a financial asset, but its spiritual value at this time cannot be overestimated; he has placed the Church in the place it should occupy at this hour, and here at the National Capitol, where the searchlight of opinion is constantly and brilliantly focused, he could not have done better than by this act to show that our heart as a Church is beating true with the nation in this its hour of trial.

The Board caught the spirit and appropriated one hundred dollars for the National Army, to be used by them to purchase Testaments and such other literature as will be needed for the soldiers. One cannot forecast the extent of this investment. God only knows what a harvest this seed sown will bring forth, but we are comforted by the knowledge that in the midst of sunshine and rain we have scattered the precious seed.

The Board did not hesitate to register by resolution its opinion in regard to "General Order No. 35," issued by Major General Ballou, governing the conduct of soldiers under his command. This order seems to condemn a Negro soldier for availing himself of his legal rights, and threatens the disbandonment of the Ninety-second Division by "white men" because the Negroes composing it seek only their rights as men. Nothing has done more to damper the spirit of our people than this order. We condemn it with all the feeling of patriotic citizens and men who are called upon to die for the flag that is possible.

Bishop Heard, our good President, was himself as cool and calm and as positive as ever. With him there is no pretension; best of all, it can be truthfully said of him, he is at all times himself. The Board of Church Extension appreciates his great value to the Church and race.

But we cannot close this letter without saying how geatly we elt the absence of our true friend and brother, James Jones, of Arkansas, who was prevented from attending this session on account of sickness. The Board has sent him its written expression of sympathy. He is loved by all who know him, and our prayer is that for him may the mist of physical weakness soon be rolled away and that he may be able to soon again be with us in our battle and service for the truth.

WM. H. PECK,
Recording Secretary of Board of Church Extension.

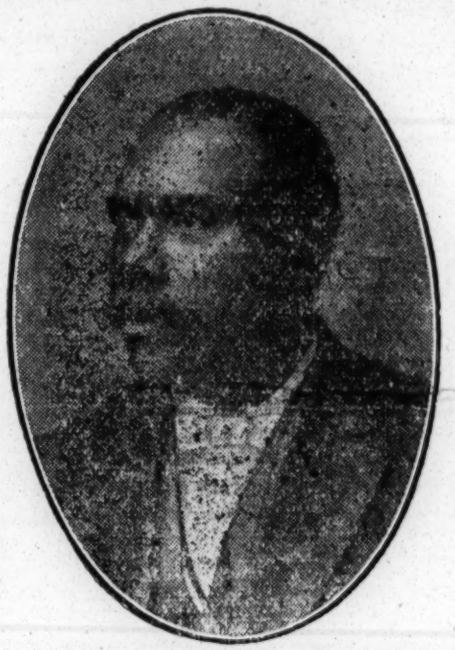
Publication Board

The Christian Recorder April 25, 1918.

The Book Concern Closes Successful Year—Receipts Greatly Increased—Debt Cut In Half —Recorder Circulation Doubled

At 10 o'clock Tuesday morning the Book Concern Board met at 631 Pine Street, Bishop Evans Tyree presiding. The members of the Board are: Revs. R. H. Bumry, H. H. Cooper, C. C. Dunlap, S. S. Morris, C. H. Murray and R. B. Smith; and Laymen D. M. Blair, Moses G. Johnson and Dr. W. A. Sinclair. All were present except Dr. Sinclair.

Many visitors were present. Dr. R. R. Wright, Jr., Business Manager and Editor of the Recorder, read



BISHOP EVANS TYREE,
President Publication Board

his report. The principal items of the report were as follows:

The Book Concern has had its most successful year. The receipts were $29,202.50; an increase of $4,337.56 over last year.

The Book Concern Debt

The Book Concern Debt was $16,900.00 when Dr. Wright took charge in August, 1916. It is now $8,590.76. In less than two years this debt has been cut in half. The receipts from the Book Concern Rally were $5,286.75, as follows:

First District	$1,152.78
Second District	180.39
Third District	277.50
Fourth District	734.94
Fifth District	334.00
Sixth District	24.50
Seventh District	82.00
Eighth District	409.22
Ninth District	211.47
Tenth District	500.50
Eleventh District	1,200.70
Twelfth District	137.25
Fifteenth District	38.50

Dr. Wright said: "I am proud to report that not one cent of the $5,286.75 went for any other purpose than that for which it was collected. We have paid over fifty creditors every cent we owed them. We have paid over $8,500, which means that we not only paid the $5,286.75 which we were given by our generous members, but we paid $3,000 more from the business of the Book Concern." "I believe," he continued, "that when the Connection realizes this, that there will be new confidence in the department."

Receipts and Disbursements

1917-18	Received	Disbursed
April	$.....	$ 357.73
April	1,723.77	1,555.98
May	2,175.10	1,530.46
June	1,524.60	1,997.20
July	1760.71	1,474.72
August	2,377.94	1,819.47
September	2,124.72	2,765.43
October	2,893.68	2,392.75
November	3,083.36	1,506.73
December	4,120.58	4,957.13
January	2,864.71	3,221.04
February	1,797.81	1,800.69
March	2,755.52	3,580.87
Total	$29,202.50	$28,960.20

Last year this time we had overdrawn our account $357.73; this year we had a balance of 242.30 in cash. If we can get the united support of the Connection, we can pay off the the entire debt by May, 1920, and present the oldest department of the Church out of debt.

The Recorder

"I am happy to reprot," said Dr Wright, "that we have almost doubled the Christian Recorder's circulation since we took charge. We have added a thousand to our circulation since last Christmas, and the present indications are that we shall come, God willing, to the General Conference of 1920, with three times the circulation we had in 1916. The new features of the Recorder, "The Schoolmaster," "Literary Society," etc., have proved great inducements for subscribers. The fact is the Christian Recorder is almost the only eight-page paper in the race whch costs $1.00, and it ought to be $1.50 per year; and I so recommend."

Church - 1918

NATIONAL BAPTIST CONVENTION COMMITTEE RATIFIES THE PEACE AGREEMENT FOR THE REUNION OF THE TWO CONVENTIONS.

DR. MORRIS MAKES ELOQUENT ADDRESS—DR. BOYD'S REPRESENTATIVES IN HARMONY, TOO—DR. JUDKINS IS HOPEFUL.

Since the disruption in the National Baptist Convention in Chicago in 1915 to the present time there have been those who prayed for "Peace and Reunion" and who worked to help bring this most desired end about. In the din and smoke of contention and strife they have kept this glorious ideal of reunion before the Baptists. Not only have their numbers been augmented but the spirit for harmony and organic union has gone forth in the land and is abroad.

A JOINT PEACE COMMISSION.

On March 19, 1918, a Joint Peace Commission of twenty-one men, representing the two colored National bodies and the white Southern Baptist Convention met in Memphis, Tenn. to confer on terms of peace and reunion. This meeting was in response to the prayers, general feelings and expressions for peace. The agreements this Joint Commission reached have been widely published and have met with universal approval. Almost without exception the colored press has given unmistakable endorsement and approval and throughout our Baptist domain shouts of praise, approval and thanks giving have gone up to God.

BOARDS TO RATIFY AGREEMENT.

These peace agreements provide that within sixty days the executive boards of the two Conventions shall meet and ratify them. It is also set forth that these two executive boards shall select a city in which both the conventions shall meet separately. When these National bodies have ratified the peace agreements, the two bodies will then meet together for permanent organization. The executive board of the convention over which Dr. Morris presides was called to meet in Hot Springs, Ark., May 16 and the executive board of the convention over which Dr. Jones presides is called to meet in June, in Alexandria, La.

MORRIS BOARD MEETS.

The board of the Morris Convention met in the beautiful Roanoke Baptist Church, Hot Springs, Ark., May 16 with a good representation. Board members were present from the surrounding States and from Georgia, Illinois, Pennsylvania, and New Jersey. The pastor, Rev. J. T. Hill, A. B. and his congregation made the visitors welcome and everything was done for their comort and pleasure.

Dr. E. P. Jones and four others from his convention were in the city to bring greetings to the white Southern Baptist Convention. The hospitality of the Roanoke Baptist Church was also extended to them and they held a meeting there.

SPEECHES BEFORE THE WHITE CONVENTION.

Rev. E. C. Morris, D. D., Rev. C. T. Walker, D. D. and Rev. E. P. Jones, D. D., all made eloquent and ringing addresses before the Southern White Baptist Convention in the way of extending greetings and in support of Negro education. These addresses which were only ten minutes long and made a favorable impression.

THAT ONE HUNDRED AND FIFTY THOUSAND DOLLARS.

These eloquent addresses preceded a report on Negro Education, made by Dr. O. L. Haley, of Dallas, Texas. The report which was adopted without a dissenting vote pledges the Southern White Baptists to a program of Negro Education that promises much for the future. The work is to be started on a basis of $150,000 and is to be increased as necessity demands, and as conditions warrant.

RATIFICATION.

The Morris board ratified the peace agreements and the enthusiasm that followed was shared in by a large number of brethren who were present. The Rev. Dr. J. P. Robinson, a member of the Jones Convention was extended the courtesies of the meeting and made a very significant address. He expressed a deep desire to see the conventions reunited and to meet all his Baptist brethren again on earth.

The unincorporated brethren also extended greetings to the incorporated brethren to take part in the deliberations. This exchange of courtesies, together with the addresses delivered from the same platform to the white convention at the same service by Dr. Jones and Dr. Walker will do much to help along the cause of reunion.

THE ST. LOUIS INVITATION.

St. Louis, Missouri is bidding strong for the meeting of the reunited National Baptist Convention in September, 1918. The Rev. Dr. S. S. Mosely presented invitations from the Governor of the State, Mayor of the city, the colored and white Baptists of St. Louis and many other organizations. Dr. Mosely was accompanied by a strong committee. The Morris board accepted the invitation provided that the same invitation be extended to the unincorporated brethren in the same spirit it was extended to the incorporated board.

The five brethren from the Jones convention held a meeting and received the invitation and urged Dr Mosely to meet their executive board in Alexandria, Louisiana in June; and if he could not be present they would present the invitation in good faith

OUR PRAYER.

Our prayer is that the executive board of the Jones convention will accept the St. Louis invitation and thus help clear the way for the Baptists to reunite. Let this be the prayer in the churches, at the firesides and in secret devotion. Our separation has been too painful and costly. It is too costly now.

WHAT IS IN STORE.

(a) The $150,000 which our white brethren propose to use to begin the Theological Seminary, will not be available, and should not be, until we are reunited for the work of the Kingdom of God. In our present state that money would only add to our confusion and disharmony.

(b) But even more than that, Reunion means fellowship with our brethren, and a forgetting of the things behind and a pressing forward to the "mark of the high calling of God in Christ Jesus our Lord."

If the two conventions meet in St. Louis, Mo. next September there will be a great outpouring of Baptists from all over the country; the reunion will be a certainty and a mighty step will have been taken in the advancement of the race and in the interests of the Kingdom of Christ.

Yours for Peace and Reunion this year,

R. C. JUDKINS,
Pastor Salem Baptist Church,
Jersey City, N. J.

THE GRAND LODGE SESSION IS POSTPONED.

Grand Chancellor John Mitchell, Jr. upon application of the committee in Danville, Va. and on account of the inability to secure railroad accommodations and rates, has postponed the session of the Grand Lodge, Knights of Pythias until further notice. He hopes if conditions improve to hold the session this year in Danville.

MR. WILLIAM STANLEY B. BRAITHWAITE COMING HERE!

A great opportunity. Don't miss the first and best opportunity of your life to see and hear Mr. William Stanley B. Braithwaite, of Boston, Mass., greatest living Negro Poet and the greatest literary critic and man of letters of America, black or white.

Just think of it! What pride we have in him. A member of the Negro race, in the person of Mr. Braithwaite, who has won such an undeniable distinction? Shall we neet him at the True Reformers' Hall Friday, June 7, 1918 at 8:30 P. M.

Richmond's ladies and gentlemen have always proved themselves equal to such occasions. May we count upon you for that auspicious evening? We shall. Tickets on sale at Brown's, Chambers', Jackson's, Robinson and Bowles', and Hay's Drug Stores, Bragg Brothers, St. Luke and Mechanics Banks.

Special music by some of Richmond's best talent. Admission, cents; reserved seats, 35 cents. Under the auspices of Mt. Carmel Baptist Church, Rev. E. D. Caffee, pastor; W. W. Carter, church clerk.

REPORT ON CHURCH UNION THE FEATURE OF BIG CONFERENCE

The Atlanta Const. May 5, 1918.

Disposition of Negro Membership of the Northern Branch Appears Chief Obstacle in Negotiations.

CANDLER MAKES REPORT ON EDUCATIONAL WORK

Church Has Under Way Two Great Institutions Which Are Valued at More Than $6,000,000.

By Rev. Thomas M. Elliott.

The matter of church unification occupied the chief place Saturday in the interest of the Southern Methodist general conference which is now in session at the Wesley Memorial church, and for about one hour intense attention was devoted to the issue, which is the pre-eminent issue of this conference.

Bishop Warren A. Candler's report concerning the educational work of the church during the past four years was another feature of the conference on Saturday, the body breaking out into enthusiastic applause from time to time as the bishop spoke.

INSERT CONFERENCE—1 . . . . . .

Visiting Methodist preachers will occupy many pulpits in Atlanta's churches Sunday. The various assignments are given elsewhere in these columns.

The church unification question was brought up by a resolution offered by Dr. James Cannon, Jr., of the Baltimore conference, in which it was proposed that the report of the Southern Methodist church union commission be read. Bishop Candler, as president of the commission from the Southern Methodist branch, informed the conference that he had only one copy of the report, which he had not read, and which had not been submitted to the entire commission, but which had been prepared by Dr. F. M. Thomas under the direction of a committee of four commissioners. Secretary Watkins objected to the reading of the report, inasmuch as it was not in triplicate form, as prescribed by the rules. Dr. A. J. Lamar proposed that the report be deferred until the entire commission should read it. His motion was overwhelmingly voted down. Dr. Cannon then moved that the rules be suspended in order that the conference might have the report. His motion was carried by a heavy vote.

Exhaustive Report Read.

Dr. F. M. Thomas, of Louisville, secretary of the commission, was asked to read the document, which consumed over a half hour in reading.

The report entered into details of the origin of the commission, duties assigned and the efforts made in the four meetings held with the commissioners of the northern branch at Baltimore, Traverse City, Mich.; Savannah and St. Louis. The report was very exhaustive, relating in minute details each single step taken from year to year. The commission encountered no serious difficulty in agreeing to the reorganization of the church as to the conferences, boundaries, bishops and properties, but the great serious obstacle was the disposition of the negro membership of the Northern Methodist church.

Time and again solutions were offered only to fail of success. Progress was experienced in every line and high hopes were entertained that unification might become a fact, until the final meeting of the commission in St. Louis in April, when the determined stand taken by the two commissions on the negro question brought the whole process to a temporary standstill.

According to the report, it appears

that the northern branch desires to incorporate the negro membership into the reorganized church with powers approaching those they now enjoy, while on the other hand the southern commissioners desired that the negro should only be incorporated into the new church on a certain basis, and that on the understanding that he would eventually be set up as an independent denomination maintaining fraternal relations to the reorganized Methodist denomination.

As evidence of their good faith in the matter the southern commissioners offered to submit to this general conference for ratification any plan that the northern commission might suggest that would solve the negro problem.

Labors Not in Vain.

In conclusion the report stated: "Your commissioners deeply regret that our negotiations with our brethren were not more fruitful in immediate results. At the same time we are sure that our labors were not in vain. We take great pleasure in bearing testimony to the uniformly and manifestly Christian spirit in which these important and delicate discussions and negotiations were conducted. The attitude of the commission of the Methodist Episcopal church was always courteous, nobly generous, and unceasingly considerate. We met and labored in an atmosphere of prayer. We parted in an atmosphere of brotherly love."

The report of the commission was referred to the committee on church relations, and will be reported back to the general conference in a few days. Prolonged debate is anticipated on the question. It is stated on highest authority that the commission from this church will probably be continued, with new and definite instructions of procedure and powers to act.

Bishop Candler was heard by the conference when he, as president of the education commission, spoke of the work of the church in that line during the past four years. His address was interspersed with shafts of humor and satire, oftentimes convulsing the conference. Referring to the soundness of the titles held by the church to the Emory and Southern universities, he stated that they were as good as Georgia and Texas lawyers could make them. He said he had never expressed his contempt for the court of Tennessee, but gave notice that, if ever a Georgia court should so misinterpret the spirit of the law, he would pour out the vials of his contempt in such abundance as to overflow the Chattahoochee and Ocmulgee rivers, inundating the whole of lower Georgia.

Two Universities Built.

The bishop's report showed that the Southern Methodist church started with nothing but a commission to build two great universities under the auspices of the church. Now the church has under way two such institutions with gross total valuation at more than $6,000,000. These two universities are the outgrowth of the famous Vanderbilt university case of a few years ago, when the Southern Methodist church had wrested from it, as Methodists declare, by the Tennessee courts the former institution at a time when the church could not help herself.

Concluding his address Bishop Candler said: "They declared we could not build two universities. Our answer is, 'We have done it.' They say we haven't done it. We answer, 'What infirmity possesses the Southern Methodist church that she should not establish universities when other faiths and the state do so?'" Vigorous and prolonged applause greeted the bishop's speech.

President Indorsed.

The general conference put itself strongly on record Saturday as backing up President Wilson in his leadership and aims in the great war by sending him the following telegraphic message:

"As our first act after organization, we, the general conference of the Methodist Episcopal church, south, representing more than two and a quarter million members who are American citizens, hereby express to you our profound and whole-hearted appreciation of your wise and heroic leadership in these awful times of war.

"We emphatically indorse both your purpose that peace shall not come until it comes as a peace of justice and righteousness, and also your pledge of America's full force without stint or limit in this behalf.

"We assure you that the church we represent stands united with you in the invincible determination to secure for humanity the opportunity to reach its full development through liberty.

"The grace of our Lord Jesus Christ be with you and with all our forces on land and sea."

The message was signed by the committee on patriotic resolutions.

Bishop Morrison presided over the conference session of Saturday, and Rev. J. C. Read, of Virginia, conducted the devotional exercises.

Judge John S. Candler, chairman of the committee on rules, offered several amendments to the old set of regulations, which were adopted.

There was no meeting of the conference on Saturday night, and the afternoon was given to meetings of the various committees.

Lectures on Sunday School Work.

A feature of the conference for this week will be a series of lectures on Sunday school work delivered by Methodist experts, and to which people of Atlanta and vicinity, who are interested in Sunday schools, are invited. The lectures will be given daily at 5 o'clock in the afternoon, in the basement of Wesley Memorial church, beginning Tuesday.

The program is as follows: Illustrated lecture by John R. Pepper, of Memphis, on "The History of Sunday School Development;" Wednesday, lecture by Rev. Edgar Blake, D. D., of Chicago, on "Holding the Youth of the Church;" Thursday, illustrated lecture by Miss Minnie Kennedy, of Nashville, on "The Modern Departmentally Organized Sunday School;" Friday, "The Place of Christian Education in the Present World Crisis," will be discussed by Dr. E. B. Chappelle, of Nashville; Saturday, illustrated lecture by Rev. C. D. Bulla, D. D., of Nashville, on "The Bible Class Movement;" Monday, May 13, Rev. John W. Shackford, of Nashville, will speak on "The Attack on the World Front;" Tuesday, May 14, "The Teacher and the Future Citizen," will be the topic of an address by Rev. G. R. Stuart, of Birmingham; Wednesday, May 15, an illustrated lecture on "Missions in the Sunday School" will be delivered by Dr. E. H. Rawlings, of Nashville; Thursday, May 16, Bishop E. D. Mouzon will discuss "Christian Education and Evangelism;" Friday, May 17, Bishop James Atkins will speak on "The Sunday School's Place of Primacy in the Production of Skilled Labor for the Kingdom."

NEGRO METHODISTS STUMBLING BLOCK

Commission on Unification Reports to General Conference. Request Made for Continuance.

Support of Methodists Is Pledged President Wilson in Resolutions.

Separate Church for Negroes.

By REV. THOMAS M. ELLIOTT.

ATLANTA, May 4.—The most strenuous moments of the present session of the Southern Methodist general conference, now assembled at the Wesley Memorial church of this city, were experienced today when the subject of Methodist unification was brought up in a formal and official way. For an hour the matter was before the conference body, during which time as many as a half dozen men were some times clamoring for recognition from the chair, that they might speak.

The matter was brought up by a motion introduced by Rev. James Cannon, Jr., of the Virginia conference, who moved that the report of the committee appointed by the Southern Methodist commission, as prepared by four men, be read to the conference. Bishop Candler, as president of the commission, stated that he had in hand the report as put into type by the printers, but which he himself had not read, but was willing that it should be read, should the conference so order.

Rules Are Suspended.

Secretary Watkins objected to the reading of the report, as it was not in triplicate form, according to rules of the body, and A. J. Lamar, another member of the commission, moved that the report de deferred until it could be prepared in triplicate. His motion was overwhelmingly lost, with loud applause accompanying. Dr. Cannon then moved that the rules be suspended, that the report might be read, which motion was carried, also with much applause.

Dr. F. M. Thomas, of the Louisville annual conference, secretary of the commission, who had prepared the document for the special committee of four, was asked to read the paper.

Negro Problem Delays.

In the report submitted detailed explanations were given of the work done by the joint commission in their four meetings held at Baltimore, Traverse City, Mich., Savannah and St. Louis. No great difficulty was encountered by the joint commission of the two branches of Methodism in reaching agreements on the questions of conferences and territories; but the question of the status of the negro membership of the Northern church in the membership of the reorganized church gave much concern and was the principal cause of delay and finally of bringing the progress of the work to a standstill, at least temporarily.

Several days of debate were given to this one place of the unification matter, different solutions being offered by both commissions of the two churches. The Southern Methodist commission even went so far, according to the report read today, as to say that they would accept any solution of the negro proposition offered by the Northern men, and present it to this general conference with their approval.

Southern Men Proffer.

It appears that the Southern men were willing to accept the negro membership of the Northern church, with representation in conference, with the understanding that eventually the negroes were to be set off as an independent organization, with fraternal relations to be sustained to the reorganized church. This proffer has not been agreed to by the Northern branch, which contends, it appears, that the negroes shall be incorporated in the reorganized union.

So the gist of the situation seems to be, that the Northern branch will not give up the negro into an independent organization, and the Southern branch will not incorporate them into the new church.

The report of the commission read today was referred to the committee on relations, which committee will consider it for some days before returning it to the conference for action. It is stated on the highest authority in the conference that the Southern church will continue the commission on unification, with explicit directions and definite bestowment of powers to act in the matter.

Unification Is Favored.

Judging from the enthusiasm and earnestness of this general conference as already manifested on the floor and in sessions held, this general conference is strongly in favor of unification, if some plan may be developed wherein the negro question is satisfactorily solved. The portion of the bishops' address relating to this declares that the chief pastor of the church are hopeful of some plan being found that will prevent the wastage of men and money, as is now the case in several states and many cities.

The general conference today by a rising vote ordered the following telegram sent President Woodrow Wilson.

Message Sent Wilson.

"As our first act, after organization, we, the general conference of the Methodist Episcopal Church, South, representing more than two and a quarter million members, who are American citizens, hereby express to you our profound and whole-hearted appreciation of your wise and heroic leadership in these awful times of war. We emphatically indorse both your purpose that peace shall not come until it comes as a peace of justice and righteousness, and also your pledge of America's full force without stint or limit in this behalf. We assure you that the church we represent stands united with you in the invincible determination to secure for humanity the opportunity to reach its full development through liberty. The grace of the Lord Jesus Christ, be with you and all our forces on land and sea."

The message was prepared and signed by the committee on patriotic resolution.

The Asbury Monument.

Dr. F. J. Prettyman, of the Baltimore conference, chaplain of the United State senate, spoke to the conference with reference to the Asbury monument to be placed in Washington City. Dr. Prettyman stated that the matter had already passed the senate and is now pending in the house, to place the monument of the pioneer Methodist on a plot of ground at the corner of Columbia Road and Harvard Street. The monument referred to is to be a $50,000 equestrian statue, money for which was contributed by the Methodist bodies of all North America.

In the Saturday session of the conference, which was presided over by Bishop Morrison, a large number of new resolutions and memorials was introduced and referred to proper committees.

Most Noted Resolution.

The deluge of memorials for changes in the discipline or the enaction of new laws that has come to the conference to date, if enacted, are sufficient to revolutionize the entire structure of Methodist policy. The most noted memorial so far introduced pertains to granting to women in the church equal official rights with men. The expected appeal of the laymen for revision has not yet developed, but will be next week.

For tomorrow the conference schedule is that ministers will occupy the pulpits of the city churches. Assignments have been made for practically every church in the city for the most noted men of the connection to speak.

No further business sessions of the conference will be held till Monday morning.

COLORED MISSION WORKERS TO GO TO AFRICA
NEW ORLEANS LA ST.
SEPTEMBER 1918

Rev. H. H. Dunn Honored At Congregational Convention

Rev. H. H. Dunn, pastor of the Central Congregational church, has returned from the National Congregational Convention, colored, held in Raleigh, N. C. One hundred and fifty delegates were present from all sections of the country.

Rev. and Mrs. H. C. McDowell, of Chattanooga, Tenn., were consecrated missionaries to the Angola Mission in Africa. These are the first negroes to be sent to Africa by the colored people in the Congregational church. The sum of $1,700 annually is to be contributed toward their support. Reports from various sections of the country showed the Congregational leaders active in Red Cross and other war activities. Social service features are being stressed in strategic centers. The report of the secretaries of the American Association showed that 600 teachers are employed in the schools of the system, with an enrollment of 12,000 students in the 48 institutions.

The most important feature of church work was the completion of a $22,000 parish house by the church at Louisville under the direction of Rev. E. G. Harris.

The following officers were elected: President, P. R. DeBerry, of North Carolina; vice-president, Rev. E. Smith, of Washington, D. C.; corresponding secretary, Rev. H. H. Dunn, Louisiana; treasurer, C. A. Bullard, Georgia; chairman executive committee, Rev. E. G. Harris, Kentucky. The next convention is to meet in Louisville, Ky.

BRIDGEPORT CONN FARMER
SEPTEMBER 9, 1918

PETER CLAVER

The first missionary to work among the American negro slaves was Blessed Peter Claver, whose festival will be celebrated today, as on each ninth of September for over two centuries, by the African population of the West Indies. Claver was a Spanish Jesuit, and, after being ordained, was sent to Cartagena, then the great slave mart of the West Indies. For more than forty years he labored among the blacks, calling himself the "slave of the slaves" and was their teacher, apostle, physician and friend. He fed them, taught them, and nursed them when attacked by loathsome diseases. However weary he might be, when news came of the arrival of a slave ship he was the first to greet them and seek to comfort them after their long voyage in the holds of the terrible slave vessels. It is said that before his death in 1654 he had baptized over 40,000 negro slaves.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Church – 1918

Commissioners Fail to Agree on Unification

BOSTON Mass. Herald
APRIL 17, 1918
Zion's Herald

REV. EDGAR BLAKE, D.D.

[By Telegraph]

THE Northern commission asked for forty-four Negro delegates in the General Conference; the Southern commission conceded a minimum representation of eighteen with a maximum of twenty-six. Neither commission could see its way to make further concessions and the union of the two greatest Protestant bodies in America was postponed to the uncertain future.

This in brief is the result of the deliberations and conclusions of the Joint Commission on Unification at St. Louis. All other matters affecting the General Conference, the Regional Conferences, Central Conferences, Judicial Council, and episcopacy were agreed upon. Practically everything that was vital was tentatively settled except the numerical representation of the Negro, and a difference of twenty-six at the most and eighteen at the least kept the two Methodisms apart. It seems unthinkable, yet it is true.

At Savannah the Northern commission had agreed to accept twelve Negro representatives in the General Conference with a maximum representation of eighteen. The Southern commissioners had agreed to accept a fixed representation of ten. At St. Louis the former commission increased its askings and the latter commission increased its concessions, but not enough to make unification possible. The outcome was a keen disappointment to the commissioners and will doubtless be a keen disappointment to the church at large.

Wednesday and Thursday were devoted to the consideration of the number and boundaries of the Regional Conferences. As this was one of the most important matters before the Joint Commission, very careful consideration was given to the subject. Several proposals were made: one for three jurisdictions with boundary lines running north and south; another for nine jurisdictions, three Northern, three Southern, and three border. Eight jurisdictions were also suggested, but in the end the Joint Commission voted to accept tentatively the report of the committee providing six jurisdictions, as printed in the HERALD after the Savannah meeting. The following are the jurisdictions agreed to:

1. Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, and New Jersey, inclusive.
2. Delaware, Maryland, District of Columbia, Virginia, West Virginia, Kentucky, and North Carolina, inclusive.
3. Tennessee, South Carolina, Georgia, Florida, Alabama, and Mississippi, inclusive.
4. Ohio, Indiana, Illinois, Michigan, and Wisconsin, inclusive.
5. Minnesota, Iowa, Kansas, Nebraska, South Dakota, North Dakota, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon, California, Hawaii, and Alaska, inclusive.
6. Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico, and Arizona, inclusive.

The vote of the Northern commission in the Joint Commission was eleven for the report of the committee and thirteen against. In a later separate session the Northern commissioners voted to approve the report of the committee subject to such modifications as might appear to be desirable after further consideration by the Joint Commission.

Thursday afternoon was given to perfecting that part of the plan dealing with the episcopacy. As it now stands, the bishops are elected by the Regional Conference subject to confirmation by the General Conference, and are assigned to the jurisdiction which elected them for residential supervision, though they may be assigned to other jurisdictions by the General Conference. Any bishop may be assigned by the Board of Bishops for presidential supervision to any Annual Conference in any jurisdiction. Thus the general superintendency is preserved in the plan.

Following the consideration of the episcopacy, the report on the Judicial Council was taken up and it was agreed that a supreme court should be created that should be the final authority on all constitutional and other judicial questions that might come before it on appeal. This is a departure in American Methodism but one that appeared very necessary to complete the present plan of reorganization.

Practically all of Friday was given to the Central Conferences with particular reference to the numerical representation of the colored jurisdiction in the General Conference. The presence of the Negro in the highest lawmaking body of the church was accepted from the beginning. Only the question of number was in doubt. The Northern commission recommended that the number be proportional to their membership in the church, provided that should not exceed five per cent. of the total membership of the General Conference. The Southern commissioners renewed their recommendation for a fixed representation of ten. After a day of earnest discussion the whole matter was referred to a special committee of eight with instructions to report their findings on Saturday morning. The committee recommended that each Central Conference, including the colored, should be entitled to ten delegates in the General Conference for the first 100,000 church members or less, and four delegates for each additional 100,000 or fraction of two-thirds thereof up to 500,000. This gave the colored jurisdiction eighteen delegates in the General Conference with a fixed maximum of twenty-six. One member of this committee brought in a minority report favoring proportional representation for the Negro.

At Savannah the Northern commissioners had proposed that the Negro jurisdiction should be entitled to eight delegates in the General Conference for the first 100,000 church members or less, and two delegates for each additional 100,000 members or fraction of two-thirds thereof up to 600,000. The report of the special committee at St. Louis therefore made an increase in the colored representation of about fifty per cent. over the one proposed by the Northern commissioners at Savannah.

The Southern commissioners in separate session by a vote of fourteen to ten agreed to accept the committee's report. The Northern commission felt obliged to decline to accept the report of the committee and renewed its proposal for a proportional representation amounting to approximately forty-four delegates. The Southern commissioners reconsidered their action accepting the committee's report and renewed their proposal for a fixed representation of ten. It was apparent that an agreement could not be reached and that the effort for unification must fail of an immediate realization.

The Joint Commission therefore voted to transmit to their respective General Conferences a statement of the matters upon which the commission had not been able to agree, and to request that the commission be continued in order that the negotiations for union should not cease. What the final outcome will be depends upon the decision of the General Conferences.

Joint Commission Repudiated

Vanguard
6-APR-18

Boyd-Jones Faction in Session Last Week Could not Swallow the Document Made by Representatives From two Other Conventions Besides Their Own.

Some Good Men Among Them Said to Have Fought Hard for St. Louis and for Re Union. But the Boss Said

"NO" AND "NO" SAID THE BOARD.

White Brethren Disappointed and Ignored. What Next?

A Vanguard reporter was on the scene at Alexandria last week, with the hope that the Executive Board of the "Unincorporated" brethren would give him good news about the Board and the Commission's report But after two days repeated trials, the document was killed, and the Board voted to continue their call of their convention to Little Rock, next September.

It is stated that there were some good men among them, who were almost determined to bring the Board to a vote of endorsement of the document adopted by the Joint Commission in Memphis, and thus make is necessary to call off their Little Rock meeting, and "get together" in St. Louis, in the same City but different meeting houses according to the plan of the Joint Commission as adopted by the Board of the regular Convention, and by the Southern Baptist Convention in session at Hot Springs, last month. Although the Commissioners representing the regular Convention at Memphis last March conceded all that the "unincorporated" brethren demanded—as if to say, "peace at any price"—and, although our white brethren representing the Southern Baptist Convention expressed keen anxiety for this matter to soon be consummated and completed in the most amicable way and to the most mutual satisfaction, it did not seem good to the boss of all Baptist splitters that the people's hearts should be relieved, and their prayers answered.

The Vanguard man states that two white brethren of the seven that met in Memphis, were present at Alexandria in that Board meeting. It is sad to relate that these brethren could not even get a hearing before that Board. Not only were they disappointed in the failure to adopt the Commission's report, but they were ignored and were not allowed a voice in the honest effort of the minority, to bring it to pass. It is stated that it was very difficult for any member of the board to get the floor unless it was known in advance, that such a speaker was intending to "go against the measure." It is said, that when Dr. Boyd got the floor and undertook to show why the Commission's report should not be adopted, he took fully forty minutes, went all the way back over the history of the National Baptist Publishing Board, showed how much he and his wife had done for it—in the very outset; that the Convention had nothing to establish this house, and therefore had nothing to do with it: that his kindred and friends had gone to judgment, having died of grief over the fact that he had been branded as a thief. It is further stated that in this brief review he broke down in tears and had to be carried out of the house for relief. Vanguard readers can easily see that his scheme worked well, and that he still holds a tight grip on his few followers who have allowed him to get between them and the people.

In view of the foregoing, the Vanguard is rising to ask "What next?" What will our white brethren do further? What will the Executive Board of the regular National Convention do? What will the people do? Will they still allow Cataline to keep up the abuse of their patience, or will they tell him and his that the time is out? Will we have to lose any more time in the place for our next Convention, or will we like men, gird up our loins, and say "to St. Louis, let us go?" As we see it there will be nothing else to do but to move off in the usual even tenor of our way, meet in St. Louis, prosecute the law suit, firmly establish our Publishing Board, and open our doors to all who want to do the right thing by our own people and by the denomination at large. What

next? Shall we have an answer from you?

DEATH REVEALS OLD NEGRESS' HOLY LIFE

She Was Known as Denver's Greatest Apostle of the Sacred Heart.

BODY LIES IN STATE IN CHURCH

Her Life Reads Like That of Canonized Saint—Was a Daily Communicant—Charity Unbounded.

PHILADELPHIA PA INQUIRER
APR 19 1918

The highest honor that has ever been paid to a Colorado Catholic layman immediately following death has been given within the last week to a Negress, Julia Greeley, an aged woman who died in poverty in the Sacred Heart parish, but who is declared by the Jesuit Fathers of that church to have been the most zealous lay apostle of the Sacred Heart they have ever known, says the Denver "Catholic Register."

And she died on the Feast of the Sacred Heart. Her end came unexpectedly. But she received the full rites of the Church. The time of her death, considering the work she did in life, makes it look as if the very finger of God was present.

Body Lies in State in Church.

She has the distinction of being the only simple Catholic layman in the history of Denver whose dead body lay in state in a Catholic church. From 3 until 8 o'clock on Sunday her remains reposed in Loyola chapel, where they were viewed by a constant stream of people. There had been no great write-ups of this in the daily papers. How in the world all the people learned of her death and of the fact that she was to lie in state is astonishing. The fact that the news spread so quickly, without the assistance of the printed word, is proof of the great love which the Denver public had for this quaint and saintly old character.

Governor Gilpin's Conversion.

Her life reads like that of a canonized saint. She was somewhere between seventy-six and eighty years old and was born in slavery, having been freed in the Civil War. She did not remember a great deal about her earlier life, but she lived at one time in Wisconsin, as is shown on her baptismal record. She was brought West from St. Louis by Mrs. Dickerson, a widow, a member of the family that led the social life of St. Louis. Mrs. Dickerson married Governor Gilpin, the great pioneer Governor of Colorado. She was a devout [illegible] and it was due to her influence, under God, that Julia Greeley became a Catholic. It is also interesting to note that Mrs. Dickerson's constant prayers finally won the conversion of her famous second husband. She constantly urged Father Brucker, S. J., of the Sacred Heart Church, to pray to the Good Thief for Governor Gilpin, since the Good Thief was Christ's last convert before the death on Calvary. The priest gave her an approved prayer of the Church to this Good Thief, and the happy woman had the consolation of seeing Governor Gilpin receive the last rites of the Catholic Church shortly before his end came.

Was a Daily Communicant.

After her conversion, Julia Greeley for a long time attended the old Cathedral on Stout street, and she is remembered by pioneer Catholics as a familiar figure there. But she had been identified with the Sacred Heart parish ever since its establishment in 1879. And no other layman has worked harder from that day to this for the upbuilding of the church.

She had been a daily communicant practically ever since her conversion, said Father McDonnell, S. J., this week. She was charitable to an astonishing degree and had a devotion to the Sacred Heart, the Blessed Virgin and the Blessed Sacrament that was marvelous.

"It was not sentimentality, but real piety," said the priest.

Gave Every Fireman a Leaflet.

No other Denverite has equaled her record in distributing Sacred Heart League leaflets. Denver is a big city and very widespread, but she used to visit every firehouse and hand out leaflets to the Catholic firemen. There was not a fireman, Catholic or non-Catholic, in Denver who did not know old Julia, for she never missed a month going the rounds with the leaflets. She took copies of "The Messenger of the Sacred Heart" to every firehouse monthly, and often gave the boys there other Catholic literature. As regularly as clockwork every year she got fifty subscriptions to "The Messenger of the Sacred Heart" and sold something like 200 Catholic almanacs. And she could neither read, write nor count!

Begged for the Poor.

Her charity was so great that only God knows its extent. She was constantly visiting the poor and giving them assistance from her own slender means. When she found their needs so great that she could not help them with her own goods, she begged for them. Her charity was as delicate as it was great. She realized that white people, no matter how poor, might feel a little sensitive in receiving assistance from an old Colored woman, so she went at night to their homes to deliver the goods she had begged, in order to keep the neighbors from seeing her. She had even been seen going through the streets at night with a mattress on her back. Many and many a time she was seen carrying coal and groceries. Yet she was so poor herself that the city charity department had been furnishing her with fuel and groceries.

On one occasion a priest of the Sacred Heart parish found her pushing a baby carriage along at night. She had found a poor family that needed it. So she had gone out and begged for it. On another occasion one of the Jesuits met her carrying a broken doll. In answer to his questions, she told him that she was taking it home to fix it up and intended to give it to some child.

Known in Every Convent.

She loved children with that intensity found in saints. When some woman of the neighborhood wanted to go shopping and Julia was around, Julia was always willing to look after the babies. Every door in the parish was open to her. Her marvelous piety and her constant charity made her the friend of everybody. She was known in every convent of Denver, for, as might be expected, she loved Sisters. And the Sisters loved her. It was a standing rule at the Sacred Heart rectory that Julia could come in and get a meal any time she wanted it. She could not possibly wear out her welcome.

She was left a little money by the Gilpins, but lost $900 in the failure of a Denver bank. Whatever else she had she gave away. Nobody asked for help in vain from Julia Greeley. She was victimized many a time by charity frauds. But Julia's rule seemingly was that it was better to give than to be too careful and deny assistance to some one who needed it.

She earned about $10 or $12 a month. She swept and dusted the Sacred Heart Church every week and did other little odd jobs. With this little money and what she got from the city she found enough to live and to help others. She had a little room at Walnut and Twenty-eighth. Here she lived alone, for Julia Greeley never married. She left no relatives, so far as is known.

"My Communion Is My Breakfast."

She never ate any breakfast, except when she was going to do heavy work and it was absolutely necessary to have sustenance. This fasting was a religious act, and was not caused by her poverty, for her friends would have gladly given her this meal. She was asked various times by Father McDonnell whether she had eaten breakfast and replied: "My Communion is my breakfast."

Last Friday (June 7) she was on her way to the Sacred Heart Church to receive Communion and hear Mass. She became very ill and went to a Colored friend's home across the street from the rectory. One of the priests was called. She was removed to St. Joseph's Hospital and died late that day after being fortified by a saintly life and all the last sacraments of the Church.

When her body lay in state, limousines and giant touring cars came carrying the rich to see her. The poor flocked to the chapel in throngs. When Father McDonnell recited the Rosary for her soul at 7.30, the chapel was well filled.

The Sacred Heart Church was crowded Monday morning at her funeral. The prosperous and the poor, the educated and the uneducated, the prominent and the unknown were there—proud to pay homage to the aged Negress.

Father McDonnell celebrated the Solemn High Mass. Father Walter Grace was the deacon and the Rev. John Conway, S. J., whom she had held often in her arms as a baby, was subdeacon. Father McDonnell spoke, bringing out most of the facts related above.

She was buried in the finest plot procurable in Mount Olivet Cemetery. She had a splendid funeral. W. P. Horan, who managed it, gave her the best he knew how and was present himself at her burial and when her body was placed in the chapel.

Body Buried in Third Order Habit.

She was a member of the Third Order of St. Francis at St. Elizabeth's Church, and was buried in the Franciscan habit. She constantly worked for the upbuilding of the Sacred Heart parish. Whenever a fair or a play or any other benefit was held, Julia always sold more tickets than anybody else.

She was not at all beautiful physically. One eye was gone and her face was wrinkled. But she had a smile that you could never forget.

When Mother Pancratia Bonfils, founder of Loretto Heights Academy, died a few years ago, Julia went to the Sacred Heart rectory and arranged to have a High Mass sung for her soul. "She was good to me," she said. "She told me that I would be white in heaven."

Her skin was black, but her heart was whiter than the purest snow. She would as soon have confessed her sins on the street as anywhere else, for she did nothing of which she could be very ashamed. So do you wonder that this old Negro woman had the distinction of being called to the other life on the feast of the Sacred Heart?

COLORED LAYMEN'S CONVENTION COMES TO A CLOSE TONIGHT

Dr. Howard T. Cree Made Strong Address Last Night on Conditions in Augusta.

AUGUSTA GA CHRONICLE
APRIL 24 1918

The morning and afternoon sessions of the convention were a continuation of the discussions of methods and plans of organization as those of Monday. Rev. James Thomas, camp pastor of the Methodist Church at Camp Hancock, spoke and led the conference on "Essential Conditions for Enlisting and Directing the Man-Power of the Church." Rev. Thomas spoke instead of Dr. Jenkins, who was at the bedside of his mother.

The "How of the Every Member Canvass" was discussed, and many of the churches present plan to try it out.

At the afternoon session for women, Mrs. William M. Vines, of the First Baptist Church, spoke to the women on methods for making the societies more efficient and effective in their work. Three things Mrs. Vines emphasized were, an efficient president, promptness of meetings and a program that would attract the whole womanhood of the church.

At night Dr. H. T. Cree spoke on "The Missionary Appeal of Augusta". A survey of religious conditions had been made by the men of the convention, and its findings served as a background for Dr. Cree's speech. They were as follows:

Number of houses visited, 1,565.

Total number of persons in these houses, 7,555.

Total number of adults, 4,490; children, 3,065.

Men, 1,895; women, 2,595; boys, 1,185; girls, 1,880.

Total number of non-Christians, 1,880. Men, 775; women, 1,105.

Total number of non-church attendants, 870. Men, 485; women, 395.

Total number of unchurched Christians, 700. Men, 305; women, 395.

Total number of children out of Sunday School, 825. Boys, 500; girls, 325.

Dr. Cree said, in part, that these figures were a challenge to the men of the church, both the pastor and the laymen. That the movement would give to the men a moral estimate of life and would compel them to live lives of service for others. He said that the colored people of Augusta needed three things to assist them in correcting the conditions brought out by the survey. They were better educational facilites, more sanitary conditions in there housings and better wages for their labor. That the shame of Augusta was the inadequate provision it made for the boys and girls of this race to receive that training that would fit them for the tasks that await them in growing to man and womanhood. That conditions such as shown above would exist until changes were made along these lines.

The convention closes tonight after a fellowship supper on the lawn at Haines Institute. Today's program follows:

Wednesday, April 24th, 10 A. M.

"The Church a Community Force", Prof. W. H. Hollaway, Taledega, Ala., dean, Theology, Taledega College. "The Church With and Without An Out-Let," Rev. George S. Whitney, Augusta, Ga., rector, St. Paul's Protestant Episcopal Church.

5:00 P. M.

Denominational Conferences—The various denominations will meet in groups to decide as to what steps each will take to conserve the information and inspiration received at this convention.

7:15 P. M.

Fellowship Supper (McGregor Hall).

8:30 P. M.

"After the Convention What?" (one minute statements of life's purpose). "Preparedness for a World Campaign," Dr. S. R. Bunker, Oberlin, Ohio, Army Y. M. C. A. worker, Camp Hancock. For many years missionary in South Africa.

SOUTHERN CHURCH WOMEN TO ASSIST COLORED WOMEN

Nashville, Tenn.—Representatives of the Woman's Missionary Council of the Southern Methodist Church, recently met here with the women of the Colored Methodist Church, when a women's Council of Missions was organization had been granted by the women's Council. Permission for oranization had been granted by the colored general conference on presentation of petitions from the women of the denomination and from the Council of Southern Methodist women.

Twenty-four conferences of the C. M. E. Church were represented from nine States, and the work was thoroughly organized. For the present the colored Council adopted the missionary publications of the white Council.

A Deaconess Board was provided to secure and train educated young women for community service. There will be close cooperation with the white Council in the latter's settlement work among colored people, successfully carried on in several cities for some years. Eventually this work will be absorbed by the colored organization, the white women cooperating as may be found advisable.

The white Council issues a strong appeal to its thousands of local societies to cooperate with the local colored societies in every State. The Tennessee conference society (white) sent a fraternal messenger to the meeting who was elected to and accepted the work of organizer of the colored women in her State.

Church—1918

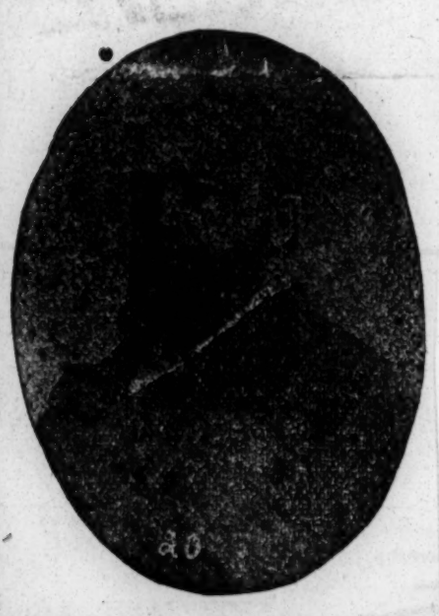
The Financial Department

The Christian Recorder April 25, 1918.

Reports a Successful Year—Dr. Hawkins Renders Splendid Account of Church Finances—Highly Complimented

Washington, D. C., April 17. 1918.

The Financial Board met here today, at our financial headquarters, 1541 Fourteenth Street, N. W. All the American members were present. They were Bishop B. F. Lee, President; Prof. J. R. Hawkins, Financial Secretary, and Revs. M. W. Thornton, A. L. Gaines, T. H. Jackson, A. J. Carey, J. R. Ransom, S. D. Roseborough, R. W. Mance, W. H. Edwards, C. H. Shelto, S. J. Johnson, J. E. Starks, R. H. Dennis and J. W. Saunders. There were many visitors present, among them Bishop I. N. Ross, Dr. R. R. Wright, Jr., editor of the Christian Recorder; Rev. B. F. Watson, secretary Church Extension; Rev. J. T. Jenifer, Church Historian; Revs. A. L. Murray and William Singleton, of Mississippi, and S. S. Morris, E. H. Hunter, M. E. Davis and G. E. Taylor, of Virginia, and many local men of prominence in church and state.



BISHOP B. F. LEE,
President of Financial Board

The Dollar Money collections for the year were as follows, by districts:

EXHIBIT B

Recapitulation—Return of Dollar Money Reported by Districts for 1917-18

Districts	1917-18	Net Increase
First	$17,193.57	$1,017.17
Second	19,711.61	1,147.55
Third	10,443.42	1,222.18
Fourth	16,127.40	1,367.32
Fifth	17,609.30	1,029.00
Sixth	33,527.56	2,731.82
Seventh	21,996.65	1,339.75
Eighth	22,155.51	4,219.31
Ninth	21,488.68	852.44
Tenth	14,154.27	1,440.54
Eleventh	21,830.34	2,354.49
Twelfth	21,571.25	2,827.45
Thirteenth	387.87	.....
Fourteenth	4,496.86	.....
Fifteenth	2,828.15	375.80
Totals	$245,522.44	$21,924.52

The increase over last year was $21,924.52. The Dollar Money was distributed as follows to different departments:

Forty per cent. to the Financial Department	$98,175.77
Thirty-six per cent. to Annual Conf. Appropriations	88,348.20
Eight per cent. to Church Extension Department	19,635.15
Eight per cent. to Eudcational Department	19,635.15
Eight per cent. to Missionary Department	19,635.15

Professor Hawkins also reported statistics for the Year Book which is to be published soon. They are as follows:

Dollar Money	$245.522.44
Missionary Purposes	66,409.00
Educational Purposes	125,000.00
Contingent and Minutes	19,350.00
Benevolent or Charitable Purposes	90.995.00
Raised by Stewards for Current Expense of local churches	587,194.00
Raised by Trustees for Building, Repairs and debts of local churches	1,068.628.00
Salary paid to Pastors	1,250,435.00
Salary paid to Presiding Elders	219,940.00
Church Extension and Sunday School Purposes	143,970.00
Value of Church and Property	12,000.000.00
Value of School Property	1,500.00.00
Number of Churches	6900
Number of Ministers	6550
Number of Members	625000
Superannuated Preachers	305
Approximate Amount paid them	17,580.00
Widows and Orphans	830
Approximate Amount paid them	16,145.00

The above shows that in the management of our Church activities we raise over three million dollars annually.

EXHIBIT D—TABLE SHOWING RECEIPTS OF THE 40% OF DOLLAR MONEY

Receipts by Months from March 31, to March 31, 1918

Cash credit balance brought forward March 31, 1917.		$27,458.17
1917—		
April, by Cash...	$4,532.68	
May, by Cash....	6,157.37	
June, by Cash...	763.20	
July, by Cash....	70.00	
Aug., by Cash...	990.36	
Sept., by Cash...	5,824.56	
Oct., by Cash...	14,192.03	
Nov., by Cash...	23,642.11	
Dec., by Cash...	23,933.73	
1918—		
Jan., by Cash....	10,249.13	
Feb., by Cash...	99.50	
March, by Cash...	7,041.36	
Total		97,496.03
Total Receipts to Date, March 31, 1918.		$124,954.20

Joint Address Of Colored Bishops To Membership

Feb. 28, 1918.

The Representatives of the Three Branches of Negro Methodism Urge Loyalty to Nation—The World War, Migration, Church Unity, etc., Discussed.

Dear Members, Friends and constituency of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church:

Greetings:— 2-28-18

We, the Bishops of these three denominations, representing a million and a half communicants, with a constituency of two millions in our third meeting assembled in Louisville, Kentucky, address you.

First of all, we desire to express our sincere gratitude to God for the organizations of our churches; for their subsequent development and expansion; for the spiritual atmosphere that has pervaded them, and for the continued assurance that God's guidance has brought us safely through every great crisis of our churches' histories and has promised to be with us till the world shall end.

Christian Recorder

Migration Movement

As your representatives we wish to advise you that we face duties, responsibilities and opportunities unknown to any period of our church life. During the last three or four years our people have migrated from the South to the North in unprecedented numbers. They were actuated by various motives; motives that appealed to them and to the section of the country to which they migrated. Superior industrial advantages at the North, the disposition on the part of the Northern employers to secure Negro laborers, the open door to enjoy better civil, political, and personal freedom, and larger opportunities to educate their children were some of the contributing causes that led to the initiation of the movement. Notwithstanding some three or four hundred thousand have migrated to the North, the outstanding fact remains, that the great mass of our folks will remain in the South. Two things at least should result from this movement: First—Many of the Southern States should give the Negro population longer school terms and increased facilities for education; the best feeling should be cultivated between the two races; nothing should be done or said to stir up strife or generate hatred; Southern employers should pay the Negro larger wages and better his economic and social conditions in general; the white man in the orderly administration of justice should have a higher respect for the law, and that human life should be held as sacred and property as secure as in any other part of the country, and that our people should observe the law regardless of its administrations. Second—On account of the new door of opportunity open to the Negro at the North he should cultivate habits of thrift, industry and frugality, as well as reliability as a wage earner, and at the same time evidence his efficiency, regularity and application demanded of workers at the North.

So we appeal to the Negro North and South to realize the magnitude of the opportunity confronting him and the realization of this fact should challenge his wisdom, his best efforts to do whatsoever his hand findeth it to do with all his mind and strength. We unqualifiedly express the conviction that this emigration movement will benefit those who have gone North and will help those who remain at the South. The farmer will learn his worth as an industrial force in labor problems and the latter realizing his invaluable services as a farm hand, we trust, will accord him larger wages, better schools, and better treatment. These results will change conditions in the South and the migration of Negroes will gradually subside.

The World War

The world to-day is engaged in the most destructive war in the history of mankind. Our country has been drawn into this whirlpool of death and destruction by a chain of circumstances. As American citizens, representatives of the three largest Negro bodies in the world we pledge our fealty and unstinted support to our country in this hour of its crisis and deathly struggle. With a deep sense of the importance of the task that confronts us we feel it our duty to offer our whole-hearted allegiance and loyal support to the President of the United States and the country for its weal or woe. We endorse the President in declaring a state of war in existence between this country and Germany; and in the effort he is putting forth to defend the rights of humanity; to indicate the principles of righteousness; and to safeguard the rights of all the people. No man can divine the issue of this conflict. It is a struggle that will challenge the strength, the heroism and all the sacrifices which is possible for this nation to exhibit. It is the duty, therefore, of the church to back and strengthen the nation in all its plans; to share the responsibility devolving upon it; and to bring all that is achieved or undertaken in its behalf to the test of the mind that was in Christ Jesus our Lord.

After the War

We are profoundly grateful to our government and especially to Secretary Baker, for the new place accorded us in the army. The commission of more than seven hundred officers of the race to lead Negro troops in battle, the placing of Negro soldiers in all the cantonments, the reducing of the color line to to the minimum, challenge alike our gratitude to our country and deepen the hope that the program of reconstruction and re-organization that must take place after this world imbroglio will offer to the Negro all this nation's professed aims of liberty and justice, and that the world democracy which should be founded in the sayings of Jesus Christ and the New Testament will have the identical meaning for the Negro race that it has for all the other races of mankind. Our churches must be ready to greet the dawn of a greater freedom. All of our Christian institutions, activities, and forces will be needed to advance the cause of education, promote the social progress of our young people, and welcome democracy and economic freedom as the trophies of war.

Unity Among Christians

We feel especially called upon, at this time of strife and divisions among the nations of the earth, to direct the minds of our people to the great need of unity and fellowship among Christians.

We have the deplorable exhibition

DIVISION OF BEHAVIORAL SCIENCE RESEARCH PEL 7

of the Christian world, divided into various denominations of believers, all reciting one general creed, which declares belief in God the Father, God the Son, and God the Holy Ghost, and yet on account of minor differences growing out of a difference of interpretation of portions the Bible, and many of them as apart in fellowship, as believers unbelievers. Well might the ask the question, "Is Christ The longer such schisms he Christian world, the will be the church to g in the way of truth. rable still is the div- sub-divisions among e and the same de- many of these there is not a hair's breadth difference in doctrine and tenets. Why then, should these divisions be, and why should these separations continue?

Surely there can be no scriptural warrant for such un-Christian conduct. As three branches, or, divisions of our common Methodism, meeting in federal council, to discuss matters of like interest to each and all, what better example could be set to the Christian world, than to go a step further, than so-called fraternal union, and to enter into ways and means to bring about organic union?

It may be that our members and congregations are waiting to see the initiative proceed from their chief pastors. Shall they wait in vain? Is not this the opportune moment? Should we fail to act promptly and definitely what excuse can we present to Him Who has chosen us spiritual guides to the multiplied thousands who wait upon our ministry? But we can only suggest. Our ministers in their conferences and members in their churches must decide their final issue.

The Church

As your representatives we express the conviction that our churches possess an outstanding influence over the social, moral and economic condition of our people. It suggests to them modes of unselfish service. It is their forum, where great questions have their initiative or where they receive stimulus for propagandism. By and through the church our young people are taken in their impressionable years out of a life of ease, narrowness and selfishness and given a place in the great world movement of our time, and favorable environments in which they can serve and develop. Conscious of the presence of the power of God, conscious of our unbroken fellowship and union in Christ, mindful of the harm that arrogance, hatred and selfishness can work in our hearts, we urge our people everywhere to love and hate not; to be diligent in works of sacrifice and mercy; to become lovers of God more than of the world; to cultivate no spirit of revenge or unjust suspicion towards those who may not love us, but to remember the church of Jesus Christ through its gracious ministry to mankind, will lift burdens from weary shoulders, comfort those in crushing sorrow and heal the broken-hearted.

Negro Making Greatest Sacrifice

The Negro people of America are making the greatest sacrifice of any people who have been called upon to enter the war. With only fifty years of free manhood during which time we have been making our first contribution to American citizenship; to the professional trades and arts; to music and literature; now, just as our "boys" are beginning to take their places among men whom God hath created free, and to establish their right to enjoy equal privileges and opportunities with all other citizens; the call to arms comes; and mothers and fathers gladly give up the hope of the race to the country which gave them birth that democracy may cover the world as the waters cover the deep.

Some Sundry Matters

1. At this critical hour in our country's history we feel it our duty to call upon our communicants and entire constituency to help win this war for democracy by increased food production and crop raising; by the adoption of sound principles of economics in clothing, food and fuel; by the purchase of Liberty bonds, thrift stamps and membership in the American Red Cross or any other device provided by the government in this war emergency.

2. To pledge our support to the proposed prohibition amendment to the Constitution of the United States which is intended to prohibit the manufacture and sale of alcoholic liquors as a beverage, the same to be offered to the various states for acceptance or rejection within the next seven years.

3. We insist in emphasizing as we have in the past that an educated, consecrated ministry is a sine qua non. The saying "Like people like priest" is as true to-day as when it was first uttered. A better prepared ministry is the cry of all our churches.

4. At the Federated Council of the Bishops held both at Washington and Mobile, mention was made of a common hymnal and catechism for the three Churches, believing, as we do, that such an initiative would conduce to increased harmony and closer Christian fellowship among us, and yet, at the same time inspire the spirit of unity and indicate the claims we are putting forth for a larger vision and the ultimate union of our Methodism, we pledge ourselves anew to the declaration of our former Councils to publish a common hymnal and catechism and put them in circulation in our churches at an early a date as possible. And, finally, we enjoin upon our people everywhere to pray without ceasing and in all things give thanks to God to Whom be glory and honor forever.

Committee on Address:

L. J. Coppin, on behalf of the Bishops of the A. M. E. Church, President; J. S. Caldwell, on behalf of the Bishops of the A. M. E. Zion Church Vice-President; C. H. Phillips, on behalf of the Bishops of the C. M. E Church, Secretary.

CHURCHES INCREASE 6,976,316 IN DECADE

37.4 Per Cent. of Members in the United States Are Catholics.

BAPTISTS ARE NEXT IN ORDER.

Methodists Are Third, Followed by the Presbyterians and Lutherans.

BROOKLYN N Y EAGLE
MAY 2 1918

Washington, D. C., May 2.—During the ten-year period ended December 31, 1916, the total church membership in the United States increased from 35,068,053 to 42,044,374, or 19.9 per cent.; the number of churches from 212,230 to 228,007, or 7.4 per cent.; the number of ministers from 164,830 to 191,722, or 16.3 per cent.; the number of Sunday School scholars from 15,337,811 to 20,569,831, or 34.1 per cent.; the number of Sunday Schools from 192,722 to 20,789, or 7.8 per cent.; and the number of Sunday School officers and teachers from 1,746,074 to 2,049,298, or 17.4 per cent. These data, which constitute a few of the significant facts developed by the Census Bureau's recent inquiry relating to religious bodies, are contained in a statement issued by Director Sam L. Rogers and compiled under the supervision of William C. Hunt, chief statistician for population.

The total number of denominations covered by the statistics was 201, an increase of thirteen over the number reported for 1906. This increase is the net result of the consolidation of dropping out of sixteen small denominations and the addition of twenty-nine small denominations, the latter comprising some which were actually in existence in 1906 but not then brought to light and others resulting from consolidation of formerly independent churches, reorganization within existing denominations, etc.

Of the 42,044,374 church members reported, 15,742,262, or 37.4 per cent. were Roman Catholics; 250,340, or six-tenths of 1 per cent., adherents of the Eastern Orthodox churches (mainly Greek Church and Russian Church); 359,998, or nine-tenths of 1 per cent., members of Jewish congregations; and the remainder, 25,691,774, or 61.1 per cent., the membership of the various Protestant Churches, with a few bodies, such as the Latter Day Saints and the Spiritualists, not usually considered as belonging to any of the groups named.

The canvass showed nine denominations which had a total membership of more than 1,000,000 each and an aggregate of 32,468,732, or 77.2 per cent. of the entire membership reported for all religious bodies. The aggregate membership of the several Baptist denominations (North, South, Colored and fourteen others) was 7,236,650; of the various Methodist denominations (Methodist Episcopal, Methodist Episcopal South, Mthodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist, Episcopal and eleven other Methodist denominations, five of which are white and six are colored), 7,165,986; of the Presbyterian denominations (Presbyterian in U. S. A., Presbyterian in U. S., United Presbyterian and seven others), 2,257,439; and of the twenty-one Lutheran denominations, 2,463,265.

The total number of ministers reported, 191,792, comprised 20,287 Catholic priests, 356 priests of the Eastern Orthodox churches, 713 Jewish rabbis, and 170,359 ministers of other churches, mainly of Protestant denominations. The percentage of increase in number of ministers during the ten-year period, 16.3, was somewhat less than that in membership, 19.9. The average number of church members to each minister for all denominations in 1916 was 219. For the Roman Catholics, however, the corresponding average, 776, was much larger.

The canvass showed 207,789 Sunday Schools, with 2,049,293 officers and teachers and 20,569,831 scholars. These totals comprise 195,276 Sunday Schools, with 1,959,918 officers and teachers and 19,951,675 scholars, conducted by church organizations, and 12,513 undenominational and union Sunday Schools, with 89,375 officers and teachers and 618,156 scholars. The number of scholars in the Roman Catholic Sunday Schools, 1,853,245, was equal to 9.3 per cent. of the total for all denominational Sunday Schools. This proportion was very much smaller than the corresponding one, 37.4 per cent., which Roman Catholic Church membership represented of the total. The following table gives the figures of church organizations, membership and ministers:

Denomination.	Orgns.	Members.	Ministers.
All denominations	228,007	42,044,374	191,722
Adventists (5 bodies)	2,694	118,225	1,463
Baptists:			
North	8,178	1,227,448	8,631
South	23,692	2,711,591	15,946
Colored	21,754	3,018,341	19,423
Other (14 bodies)	5,156	279,270	4,992
Brethren (Dunkers):			
Church of the Brethren (Conservativ)	1,004	105,649	3,054
Other (4 bodies)	287	28,724	582
Christian Church	1,274	117,852	1,213
Churches of Christ	5,598	319,211	2,507
Congregationalists	5,844	790,163	6,040
Disciples of Christ	8,255	1,231,404	5,938
Eastern Orthodox:			
Greek Church	88	120,371	129
Russian Church	169	99,681	184
Other (5 bodies)	45	30,288	67
Evangelical Association	1,637	120,756	1,051
Friends:			
Orthodox	790	94,111	1,232
Other (3 bodies)	218	20,603	56
German Evangel. Synod	1,549	342,788	1,078
Jewish Congregations	1,897	359,998	719
Latter Day Saints:			
Church of Jesus Christ	966	403,391	4,790
Reorganized Church	565	58,941	1,200
Lutherans:			
General Synod	1,845	370,616	1,514
General Council	2,389	535,108	1,664
Synodical Conference	3,617	777,438	2,918
Synod for Norwegian	981	112,773	447
United Norwegian	1,399	177,463	598
Synod of Ohio	827	165,116	567
Synod of Iowa	965	130,793	586
Other (14 bodies)	1,893	193,958	938
Mennonites (16 bodies)	840	79,591	1,398
Methodists:			
Methodist Episcopal	29,377	3,718,396	18,642
Meth. Episcopal South	19,122	2,108,061	7,498
Methodist Protestant	2,464	186,873	1,340
Other white (5 bodies)	2,505	79,334	2,184
African Methodist Episcopal	6,454	552,265	8,175
African Methodist Episcopal Zion	2,738	258,433	3,962
Colored Methodist Episcopal	2,621	245,749	3,402
Other colored (6 bodies)	256	16,875	598
Presbyterians:			
Presbyterian in U.S.A.	9,648	1,613,656	9,299
Presbyterian in U. S.	3,368	357,566	1,820
United Presbyterian	991	160,726	995
Other (7 bodies)	1,805	126,091	1,488
Protestant Episcopal	7,425	1,098,173	5,544
Reformed:			
Reformed in America	703	144,166	756
Reformed in U. S.	1,731	340,671	1,242
Other (2 bodies)	272	48,519	214
Roman Catholic	17,621	15,742,262	20,287
United Brethren:			
United Brethren in Christ	3,478	348,490	1,912
United Brthren (Old Constitution)	403	19,130	407
United Evangelical	954	90,097	966
All other (81 bodies)	7,850	647,868	10,452

THE VALUABLE WORK OF THE K. OF C.

New York, November 5.—As the Negro forces of the United States army are being augmented day by day, both here and abroad, the Knights of Columbus Committee on War Activities has taken cognizance of the need of having colored secretaries follow their brother fighters and bring to them the much needed consolation and comfort during their hours of trial and anxiety. Several colored secretaries are now stationed in cantonments throughout the country.

"An interview with Knights of Columbus Secretary, Titus Alexander, of Los Angeles, Cal., a graduate of Oberlin, and a man of marked executive ability in this work in the far West, best outlines the scope of the useful service:

"'Recently a colored woman from Mississippi came into the Knights of Columbus Building No. 3, looking for her son. She said: "I came right from the train to the Knights of Columbus Building No. 3, for I knew I would find my son there. He writes all his letters from there."

"'Mail is sent out twice each day,' Secretary Titus said, 'and we average about 6,000 letters each week. During the movement of troops the outgoing mail is much heavier. These figures are only for the letters written and mailed in our building. During a recent movement of troops we

Church—1918

THE MEMPHIS PEACE CONFERENCE.

National Baptist Union Review 3/30/18
Nashville Tenn

On the first page of this issue will be found the statement submittted by our commission to the joint meeting last week in Memphis. The Union-Review deems the utterance of our commision to be both fair and comprehensive. We were proud of the excellent showing of Drs. Gains, Hurse, Bowen, Harding, Alexander, Prince, Jones in the commissions' meeting and of the splendid address made to the open conference by Drs. Gains, Robinson and Prof. Fuller. If other Baptists of our convention spoke during our absence we are proud, also, of them, for we know they maintained high ranks. To tell the truth, we were surprised at the manly manner and the rare ability of our commission. This must not be construed to be in any way a reflection upon brothers of the Morris commissoin, for they are all men, Baptists of national fame.

We had been a bit apprehensive of the manner of the commission from the Southern Baptist Convention. Also, we thought colored Baptists would have to bear criticism that they could not unite without the dominating presence of white Baptists; or that they lack the common sense, if they had the religion, essential to consideration of great questions. The Union-Review has delight in singing the praise of our brethren in white. Never have we witnessed a more excellent spirit, never greater patience, never interest more profound and devotion to us more sincere. And from one and all came utmost respect. In detail, at another time, we hope to speak of Drs. Hailey, Gambrel, Barton, Boone, Weaver, Cox and Col. Atkins. God bless them!

The Union-Review confesses to one of the greatest surprises of our life. We had no dream that Drs. L. K. Williams, C. H. Parrish, W. H. Moses, J. A. Booker, A. R. Griggs, M. F. Fuller would manifest the magnanimity that characterized them during all the Memphis meeting with our commission. Had there been in us any spirit for fight their graciousness would have made it ashame. We are indeed thankful that in our heart of hearts there has never been aught of hate against the gigantic Baptist preachers. We do not recall ever saying in these columns a single word of personal reflection against either of our able leaders. However, if we have done so, HERE IS OUR APOLOGY AND HERE IS OUR PUBLIC WITHDRAWAL OF THE OFFENDING WORD, HERE AND NOW WE BEG PARDON.

Many Baptists came from afar, at personal expense and great sacrifice of time, simply as visitors and advisors, so anxious were they for the success of the conference. Dr. S. A. Moses said: "We came here for peace and we shall stay a whole week if necessary." Dr. P. J. Bryant not only in prayers but tears showed the desire for peace that had his heart. It was mighty hard for the editor to restrain tears when he noted melting hearts and heard pleading voices. Sure a power was in the deliberation that was greater than power human. God was ruling minds, wills, hearts. We do not wonder that Baptists of two races intermingled in shouts for joy when we realize that it was 'a divinity that shaped' proceedings. Dr. Morris with one hand over his heart and the other raised toward heaven said, "I shall not lay a single straw in the way of the reunion of these two conventions." Miss Burroughs said: "I have been praying and I came here to get the answer to my prayers." Both time and the limits of space forbid further personal mention, except to say Drs. Boyd, Clark and President Jones were jubilant.

Of course the conventions are not now a unity. Reports are to be submitted in September to the conventions. Later it will be announced when and where, if changes in meeting places are to be made. The Union-Review hereby names Chicago for the joint meeting of the two conventions. It was there the rupture occured; there now lingers the notoriety of the unfortunate happening; there the glory of a re-union should be witnessed. Then, too, Chicago is more central than is Washington.

We ask a thoughtful perusal of the statement made by our commissioners. In it we have discovered an omission agreed to in joint session. Our commissioners asked that inter-pulpit service be re-established wherever preachers are barred from pulpits because of their national convention relationship, and that corresponding messengers be welcomed as is the custom in all our conventions and associations. That was a happy thought on the part of our messenger, Dr. Alexander, and the Union-Review hopes to hear that bars are being taken away. Ordinary Baptist courtesy must not be breached among Baptists.

The Washington Charter is to be withdrawn. The Nashville suit at law is to be dismissed. The commissioners will name next September at the place of meeting the temporary officers who are to serve during the process of reuniting the conventions. The legal status of each board is to be determined and property rights established. A board of advisors of the Southern Baptist Convention is to be appointed, and various committees to facilitate a working union. In fact all our commissioners suggested was approved. The one word "established" used with reference to denominational property, the title thereto, occassioned discussion and a bit of "feeling." The editor was more insistent, however, than was any other person present, unless it was Dr. Barton. But upon that word there need be no time wasted. A mere matter of phraseology does not change existing facts. The truth is title to properties is already established, established both by the vote of the National Convention and by legal enactments. Let the two committees meet, as did the three commissions, in the fine spirit of fraternity and review the field. This time we shall have the good sense to differ and remain one.

The Union-Review would have felt sad had our commission not thought of Baptist Women. And what would they have thought had no mention been made of them and their organizations. We men cannot get along well without the women. True we can't get along with them, sometimes. (smile) With all their faults, we love them still.

(over)

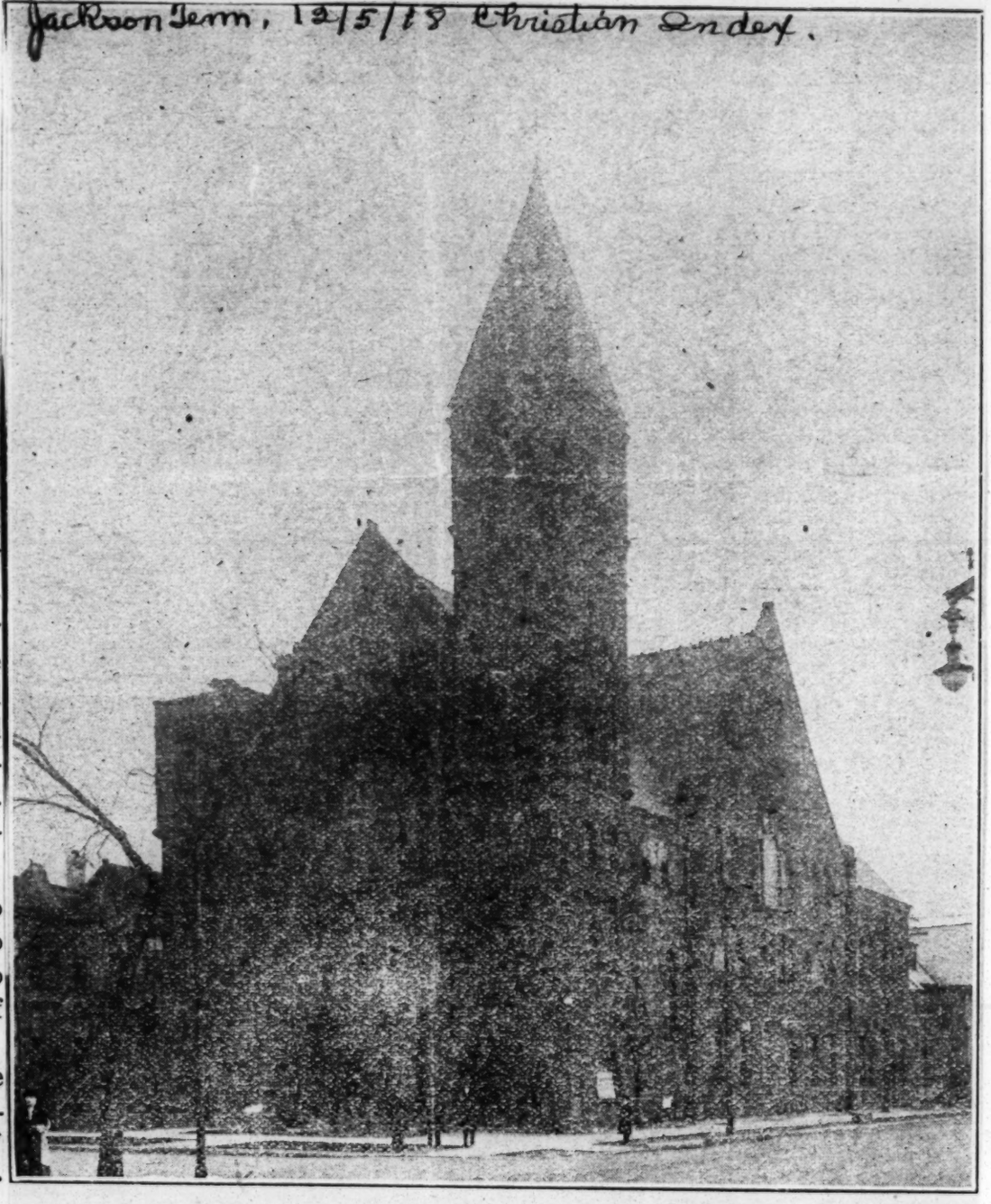
God bless our wives.
They fill our hives
With little bees and honey;
They mend our socks,
And sooth life's shocks,
But don't they spend the money?

Of course Baptists are still at liberty to support the work as they choose to do. Our advice is that mission money be sent to Dr. R. Kemp at Louisville, B. Y. P. U. literature be ordered of Dr. Boyd at Nashville, and that all our boards be supported till the consolidation of both conventions and boards is a finished work. A wise consideration of the situation may lead to the conclusion that one foreign mission center is not enough for a country as large as the United States. White Baptists have learned that a division of territory is necessary to intensive cultivation the entire field. We are thinking our home and foreign mission work must be more intimately adapted to the geographical situation. Brethren everywhere should hasten the Easter season mission contributions to the Louisville office. Address Dr. R. Kemp, Secretary, 530 S. 8th Street, Louisville, Ky.

What we have said applies no less to brethren who have given their patronage to Dr. Haynes. If they think it right to purchase literature from other than that of Dr. Boyd, who has right to say them nay?

The Union-Review allows no one to rate Dr. L. G. Jordan higher that we do as authority on foreign mission; but we emphatically disapproved Dr. Jordan's attacks upon Dr. Boyd and his leadership-part in the incorporation proceedings. It was more of sorrow at the blunder, however, than it was ill feelings against the Doctor that inspired our writings and speaking. We are thinking Dr. Jordan must have an associate secretary, (not an assistant) foreign mission collections are to be made large and unanimous. The same words apply to Dr. Isaac and his B. Y. P. U. Board. Dr. Isaac blundered as did Dr. Jordan, and he has lost the confidence of thousands of Baptists who would have remained loyal. Truly the adjustment of our differences will demand consummate wisdom and the long, wide clear vision. Brethren let us pray!

Jackson Tenn, 12/5/18 Christian Index.

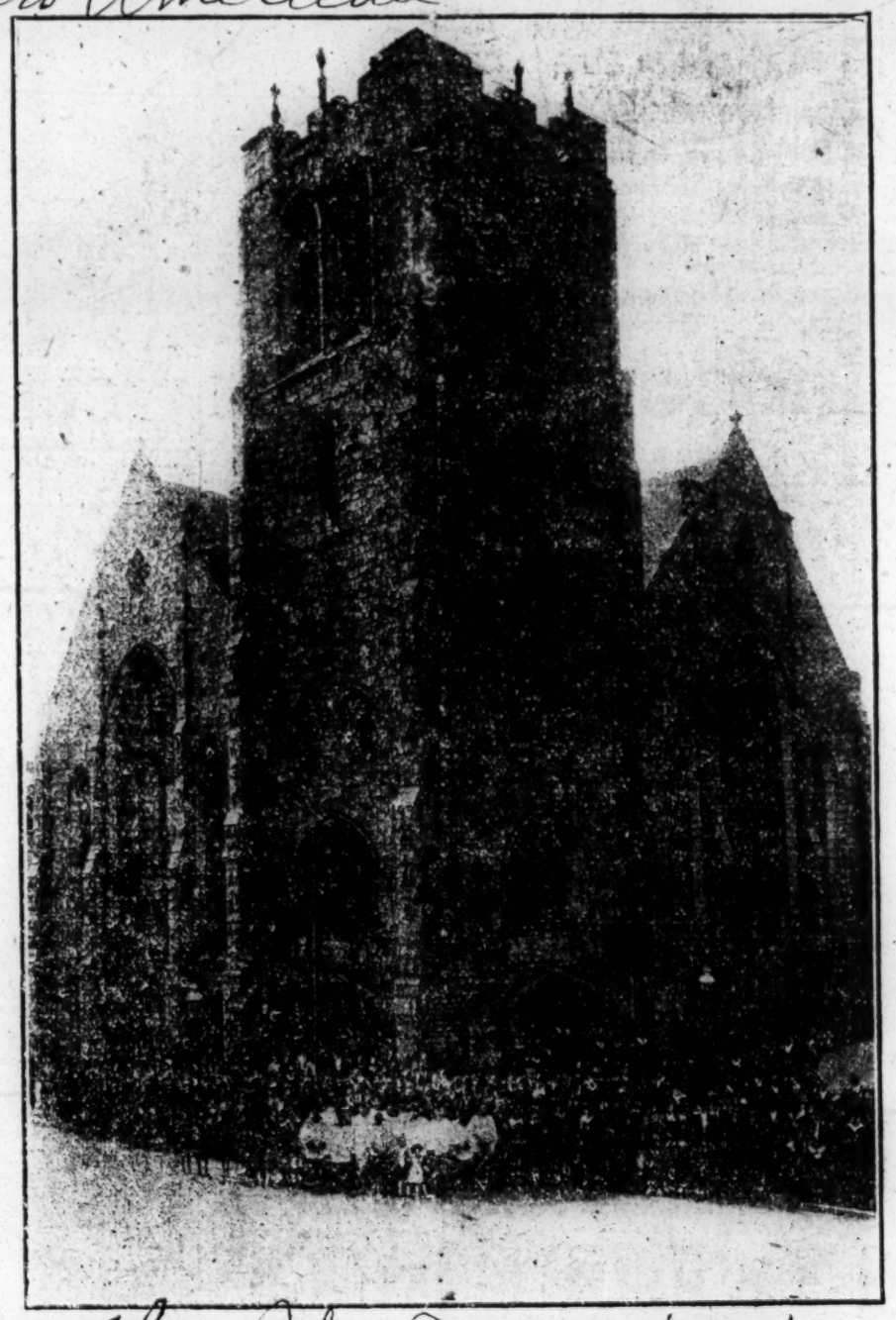


THE NEW $100,000 PARK AVENUE CHURCH, CHICAGO, RECENTLY BOUGHT BY BISHOP R. A. CARTER.

Church – 1918

Oldest and Richest Church in Baltimore Celebrates

The Afro American



The Afro American.

Sharp Street Memorial Methodist Episcopal Church

Sharp Street Memorial Methodist Episcopal Church, corner Dolphin and Etting streets, of which Rev. Dr. M J. Naylor is the pastor, is not only the wealthiest colored church in the city but it is also the oldest incorporated church in Baltimore.

For the celebration of the 20th anniversary in their present church building, a handsome souvenir program has been gotten out with fine illustrations from the present and past life of the church.

One of the pictures shows the old Sharp Street Church founded in 180[illegible] on the corner of Sharp and Lombard streets. This building was remodeled in 1860 and in 1898 sold to white people for business purposes, while the congregation moved to its present home.

Before 1802, the colored membership of Sharp Street worshipped in the gallery of the Lovely Lane Chapel, white, on Redwood street, and numbered one-third of the denomination in and about Baltimore.

According to the church records, thirteen of these members were Africa, in search of liberty, and between 1820 and 1835, 72 gained their freedom by escaping to Canada. The dark side of the records is shown by the fact that 51 members were sold out of the State into Virginia, Georgia and Alabama.

The Washington Annual Conference tween 1820 and 1835, 72 gained their Carroll is the only surviving member of the first annual conference of 1864.

SHARP ST. MOTHER OF BETHEL

In the hall in the rear of old Bethel Church many of the early leaders of the race received their training, especially under one Daniel Coker, under whose leadership, a number of members withdrew and founded Bethel A. M. E. Church. Coker became the first pastor of Bethel in 1811.

Many persons have commented on the fact that Sharp Street is the parent of Bethel, and since 1811 Bethel has become the mother of seventeen younger churches.

PRESENT PASTOR'S GOOD WORK

A large part of the present prosperity of the church is due to the organizing efficiency of the pastor, Dr M. J. Naylor, who inaugurated the "new financial system" in the church; codified the accounts of the 4000 lot holders in the church cemetery and installed its business in the Druid Hill Ave. Office; introduced the "Queen's Rally' in Baltimore, by means of which over $100,000 have been raised by various organizations. He paid in round numbers, $27,000 on the debt of the church including interest; $7,500 of which was raised during the past six months. Raised for all benevolent purposes $13,965; under whom also, the "Boy Scouts," "Camp Fire Girls" and "Methodist Brotherhood" were organized.

During the week pastors from all the denominations of the city with their choirs and congregations took part in services at the church beginning last Sunday night. Friday night is Presbyterian and Episcopal night and Dr. Wm. H. Weaver is to preside.

On Sunday Rev. John F. Goucher, dent Hospital for two weeks under the and Bishop William F. McDowell of the Diocese will speak at the 11 and 3:30 services, respectively.

NEGRO QUESTION STILL UNSETTLED BY METHODISTS

OUIS .OST DISPATCH
IL 14. 1918

Joint Conference Committee Adjourns After Announcing That Problem Will Go to General Conferences.

AGREEMENT REACHED ON TWO POINTS

Meeting Was Fourth Held in 16 Months in Effort to Bring About Reunion of Churches.

The Joint Conference Committee of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which had been in session at Centenary Church for four days, discussing measures for reunion of the two branches of Methodism, adjourned last night, with the announcement that a partial agreement had been reached.

The official announcement given out by the Rev. Dr. Frank M. Thomas of Louisville, secretary of the Joint Conference Committee, was:

We have reached agreement and have voted approval of two of the three crucial problems involved in the unification of American Methodism. The principles and framework of the regional conference, the general conference, the episcopacy and the judicial council have been approved by both commissions. We are unable to agree as to the status of the colored membership in the reorganized church. The suggestions of both commissions on this subject will be transmitted to the general conference of both churches for their information and action.

The Southern Methodist general conference convenes in Atlanta May 2. The Methodist Episcopal general conference is not to convene until 1920, unles an earlier date is set by the Bishops, for special consideration of the plan of reunion.

Negro Question Only Obstacle.

It appears from the report that the negro question, which split the Methodist Church in the United States in 1844, is the only obstacle remaining to reunion. Then the issue was that of negro slavery. Now the difference is between the relation of the negro membership to the church organization. The Methodist Episcopal Church has separate negro congregations, but gives the negro Bishops a vote in the general conference. The M. E. Church, South, maintains a separate organization for the negroes, who are not represented in the general conference, but have their own conference. This is the difference which, as the report indicates, the committee was unable to reconcile, and has had to refer to the general conferences of the two branches of the church.

Several Bishops, members of the Conference Committee, seen last evening at the Warwick Hotel, would not amplify the statement in the committee's formal announcement. This was the fourth meeting held by the committee in the past 16 months. Fifty men, including five Bishops of each branch of the church, were on the joint committee. George Warren Brown, chairman of the board of the Brown Shoe Co., was the only St. Luis member.

Two negro members of the Conference Committee, Dr. Robert E. Jones of New Orleans and Dr. I. Garland Penn of Cincinnati, said last night that Bishop Cranson of Washington, speaking to the joint committee yesterday, denied a report that he had "rebuked" the negro members for their unwillingness to forego proportionate representation, in the reunited church, and to agree to what the negro members say would be "a small nominal representation." The Bishop Friday urged the negroes to accept this plan, they said, but they replied that they were not authorized to do so.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

NATIONAL CONVENTION OF COL. CHURCH OF CHRIST

Nashville Tenn 9-23-15

To Be Held in City of Nashville September 9th to 15th---Sessions to Be Held in Auditorium

OF BEAUTIFUL GREENWOOD PARK

Manay Prominent Dignitaries Will Be Present--Large Delegation Expected--Rev. Presion Taylor President.

Programs of the Second National Convention of the Colored Churches of Christ in America to be held in this city September 9 to 15 are from the press. The work of the convention is national in its scope and will attract dignitaries of the church from the various sections of the Uni ed States The sessions will be held at the Greenwood Park in the auditorium and the first day will be devoted to a School of Methods under the auspices of the Department of Bible Schools of the American Christian Missionary Society. The President of the Convention is Rev. Pres on Taylor of this city, who was instrumental in having the second session convene here. It will be remembered that last year he met the International Convention at Kansas City, where he and Mrs Taylor served on the program. The Bible work is under Prof. R. M. Hopkins, the Secretary of the Bible School. Associated with him will be a faculty headed by Mr. P. H. Moss, who is the dean of the Negro Bible School, superintendent; Miss A. Lewis Elementary Superintendent; Miss Cynthia P. Maus, Secondary Superintendent, in addition to these, they are to have the assistance and co-operation of Rev. J. E. Stuart of the Woodlawn Street Christian Church. He is to give respectively courses in Efficiency, Children's Work and Missions, Young People's Work and Pedagogy with the Bible Study. The citizens of Nashville are making preparation to assist in the entertaining of these delegates, who will begin to arrive on Sunday, September 8, and will remain over for the following Sunday, presumably filling many of the pulpits. The national officers are: President, Preston Taylor Nashville, Tenn.; First Vice President, W. H. Dickerson, Lockland, O.; Second Vice President, Wm. Alphin, Kansas City, Mo; Third Vice President, J. R. Louderback Roanoke, Va.; Recording Secretary, R. E Pearson, Paducah, Ky.; Corresponding Secretary, H. L. Herod, Indianapolis Ind; Treasurer, Dr. J. E. Walker, Indianola, Miss.

And the following is the program of the Convention, beginning Monday morning, September 9:

Program.

3:30—Devotions.
3:40-4:20—"The Standard of Efficiency," Mr. Moss.
4:20-5:00—"Facing the Life Needs of Young People," Miss Maus.
5:00-5:40—"The Cradle Roll," Miss Lewis.
5:40—Recess for supper.
7:00-7:20—Devotions
7:20-8:00—"The Teacher's Preparation," Miss Maus
8:00-8:40—"The Missionary Committee," Miss Lewis.
8:40-9:20—"Why We Believe the Bible to be the Word of God," Mr. Stuart.

Tuesday Morning, September 10.

9:00-9:30—Opening Convention. President Taylor presiding; welcome address by Nashville representative: response by C. H. Dickerson of Kentucky.
9:30-10:30—Business Period.
10:30-12:00—Home Missions Rally under the auspices of the American Christian Missionary Society, W. H. Dickerson, presiding. Address by representative of American Society. Discussion.

Tuesday Afternoon.

1:45-2:00—Workers' Institute under the auspices of the Christian Woman's Board of Missions Miss Rosa V. Brown, National Field Secretary of Colored Work, in charge, Devotions.
2:00-2:45—Greetings from state representatives.
2:45-3:15—Address by President J. B. Lehman, Superintendent of Negro Work.
3:15—Intermission.
3:30—School of Methods. Devotions.
3:40-4:20—"The Adult Bible Class," Mr. Moss.
4:20-5:00—"The Secondary Division Organized and Equipped," Miss Maus.
5:00-5:40—"The Beginners' Department." Miss Lewis.
5:40—Recess for supper.
7:00-7:20—Devotions.
7:20-8:00—"Tools in Teaching," Miss Maus.
8:00-8:40—"Missionary Programs," Miss Lewis.
8:40-9:20— "The Historical Back ground of the Book," Mr. Stuart.
9:20-10:00—Address. "Our Far-Flung Battle Line," H. L. Herod.

Wednesday Morning, September 11.

9:00-9:30—Devotions.
9:30-10:30—Business Period.
10:30-12:00—Foreign Missions Rally. Harry Smith of Texas, presiding. F. M. Rains of Cincinnati, O., will deliver the principal address.

Wednesday Afternoon.

1:45-2:15—C. W. B. M. Workers' Institute. Address, "The Present Day Emergency and Its Chalienge to the Womanhood of the Church," Mrs. Wm. Alphin, Missouri.
2:15-2:45—Address, "Unifying and Standardizing the Course of Study in Our Schools." J. N. Ervin, President Jarvis Christian Institute.
2:45-3:15—Address, "Our Fields," Miss Rosa V. Brown.
3:15—Intermission.

REV. PRESTON TAYLOR,

President National Convention of Colored Churches of Christ.

3:30—School of Methods. Devotions.
3:40-4:20—"Workers' Conference and Workers' Library," Mr. Moss.
4:20-5:00—"The Organized 'Teen Age Class," Miss Maus.
5:00-5:40—"The Primary Department.' Miss Lewis
5:40—Recess for supper.
7:00 7:20—Devotions.
7:20-8:00—"The Lesson Planned," Miss Maus.
8:00-8:40— "Missionary Lessons," Miss Lewis.
8:40-9:20—"The Word Properly Divided," Mr. Stuart.
9:20-10:00—Convention Sermon, G. C. Campbell, Illinois; K. R. Brown, Mississippi, alternate.

Thursday Morning, September 12.

9:00 9:30—Devotions.
9:30-10:30—Business Period
10:30-12:00—C. W. B. M. Rally. Mrs. Hattie A Singleton, Kentucky, presiding. Addresses by Mrs. Ella K. Payne of the National Board and Miss Rosa V. Brown.

Thursday Afternoon.

1:45-2:15—C. W. B. M. Workers' Institute. "Plans and Methods for Missionary Development," Mrs. Birdie Farrow, Omer, Ind.
2:15-2:45—"Boys' and Girls' Work," Mrs. Ella K. Payne, Indiana.
2:45-3:15—"Our Fields," Miss Rosa V. Brown.
3:15—Intermission.
3:30—Devotions.
3:40-4:20—"Teacher Training," Mr. Moss
4:20-5:00—"Activities for Young People," Miss Maus.
5:00-5:40—"The Junior Department," Miss Lewis.
5:40—Recess for supper.
7:00-7:20—Devotions.
7:20-8:00—"Methods of Recitation," Miss Maus.
8:00-8:40—"Missionary Stories and Socials," Miss Lewis.
8:40-9:20—"The Literary Forms of the Bible," Mr. Stuart.
9:20-10:00—"The Men and Milloins Movement," by a team of representative speakers.

Friday Morning, September 13.

9 00-9:30—Devotions.
9:30-10:30—Business Period.
10:30-12:00—Rally under the auspices of the Board of Church Extension. J. R. Louderback, presiding. Addresses by G. W. Muckley of Missouri and R. E. Pearson of Kentucky.

Friday Afternoon.

1:45-2:15—C. W. B. M. Workers' Institute. Address ,"Plans and Methods for Missionary Development," Mrs. Birdie Farrow, Omer.
2:15-2:45—"Young Woman's Circle Work," Mrs. Ella K. Payne.

REV. HENRY ALLEN BOYD,

Nashville, Tenn,

Secretary of the Sunday School Congress, who is on a tour of the East this week.

Forceful Addresses By Colored Teachers At Bible Conference

Atlanta Constitution

Marriage relations was the subject of a strong address delivered by Dr. D. W. Cannon yesterday afternoon at the Wheat Street Baptist church (colored), where the seventh annual Bible coference is now in session for ten days. This lecture was followed by a forceful appeal for a pure home life among the people by Rev. P. James Bryant. He said that much of the trouble that the people had with their children grew out of the fact that the home life has been neglected.

Dr. S. N. Vass delivered his third lecture on "Sanctification" before a large audience last evening. He stressed the Bible teachings concerning the term, giving much light on a much discussed and misused word.

The conference sessions run for ten days, closing Sunday evening. There are three sessions each day and all of them are open to the public. The management has gone to considerable expense to get the services of some of the ablest Bible teachers in the country and all Bible students should take advantage of the lectures, which are given free.

In addition to the Bible conference this church through its membership has organized twenty-six units of thrift stamp workers and the officers have already voted that the church become an agency center and they have set aside $200 for the purchase of the stamps.

Church—1918.

A Few Words About the New England Baptist Convention.

Hartford, Conn., July 15, 1918.

The National Baptist Union-Review,
Nashville, Tenn.

7-27-18

In your issue of July 6th, you carried on your front page a write-up of the New England Baptist Convention by some Philadelphia preacher, who signed to it the name of "J. E. Philpot." Rev. J. E. Philpot was not at the Convention at Asbury Park. He has never been a member or delegate to the New England Baptist Convention. I doubt that he has ever visited the Convention unless he was "looking" for something.

The reputed write-up of Rev. Philpot reflected seriously on the Committee of Nomination. As the Chairman of the Committee, I wish to emphatically deny the serious charge of this well known writer, who was small enough not to sign his own name. It says, "The committee on nomination did not want Dr. Jackson as president, and they resorted to some of the old Conventional tricks." So far as the chairman knows, there were no Conventional tricks. The committee was made up of such men as Drs. A. C. Powell, W. P. Hayes, G. H. Sims, W. W. Brown of New York; Drs. E. A. P. Cheak, J. H. Hughes, W. T. Watkins, N. J.; Drs. W. F. Graham, W. G. Parks, J. C. Austin, of Pa.; W. J. Winston and other men of standing.

It is a discredit to this writer to attack a committee of these men and sign the name of J. E. Philpot. I know when Mr. Philpot was a student. On leaving Virginia Seminary and College, he pastored a country church in Virginia until about two years ago. He came north and "The Banner" made him field agent. If I remember correctly, he wrote in the Banner sometime ago that he had started a church and had ten members. I leave it to the judgement of any sane man, is it reasonable for this young man, who has never attended the New England Convention, to write such a letter? It may be Esau's coat, but it is Jacob's voice.

I might say when the news came out that Dr. Graham had been nominated by the committee, several expert canvassers did nothing but misrepresent the motives of the committee. They said that if Graham was elected the invisible northern university would be wiped out of existence—on paper. We were not of that class to go behind them.

Dr. Jackson is a personal friend of mine, and I have nothing in the world against him, but the better thinking men of the Convention know the type of men Dr. Jackson has gathered about him. We know the men who stampeded the Convention. If there is any "honor" in it, make the best of it.

The men on that committee represent character, intelligence, successful leadership and some of your largest and best churches. I would not accept the presidency of the Convention under any circumstances, with the vote of this committee against me.

"A NIGGER IN THE WOODPILE."

Union Review—

The Union-Review has just received a letter from our great Sunday School Cngress, bearing forty-six signatures of leading Baptist preachers, saying: "We discovered 'the Nigger in he woodpile.'" Recently we suggested that there must be "a bug under the chip and we had better tarry to dig him out." Now, behold, it is not so small a thing as a "bug;" it turns out to be a "Nigger." (Smile.) We shall not tell who the "Nigger" is or what he is, but since he is there we shall wait till we arrive in Little Rock in September to get him out for exhibition.

Colored Baptist
11-6-18

The Union-Review hastens to congratulate the executive committee upon its discovery." We have suspected all-a-long that there was some sinister design somewhere. In fact we have wondered why our corporation brothers became so eager all-on-a-sudden for union. O, let's decide they mean well and are sincere, but that they lack the sober frankness and candor essential, and that they are minus the national grasp of denominational issues and do not know how to manage pre-union affairs.

In another column will be found a digest of some things considered in Alexandria last week. The Union-Review endorses the partial report of the executive committee, it being in harmony with what we have repeatedly said. Of course the summary printed is not all inclusive. There are lots of things omitted that will have due consideration in Little Rock.

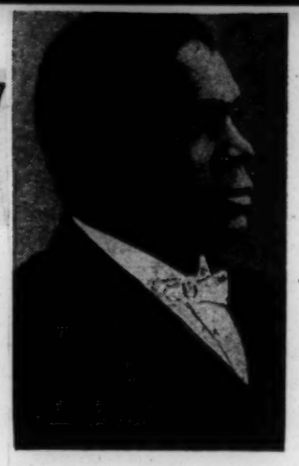
Now that the convention goes to Little Rock as we knew all along it would do, there being no authority lodged in the executive committee to make a change, Baptists everywhere are called to begin the collection of money and the appointment of messengers to the great Little Rock convention. On to Little Rock!

The Rev. Robert M. Brooks, A. M., B. D., of the North Carolina Conference has been appointed Field Agent Secretary of the Board of Sunday Schools. Brother Brooks is a graduate of Bennett College and of Gammon Theological Seminary and has a degree from Garrett Bibical Institute and one from Northwestern University.

Colored Agent Secretary
Christian Advocate
10/31/18

BISHOP CAMPHOR IS IN AMERICA

Bishop A. P. Camphor has just arrived in America after nearly two months journey enroute home from his Episcopal residence at Monrovia Liberia. There were six in the Bishop's party. Besides himself and Mrs. Camphor the Honorable H. F. Worley, Financial Advisor to the Liberian Government and Reverend and Mrs. Traub and Mrs Koenig, Evangelical Lutheran Missionaries.



The Bishop made his trip from Africa by the way of France and while there he had the privilege of serving as preacher and lecturer to the Colored Labor Batallions under Brigadier General W. D. Connor. The General placed a special government car at the Bishop's disposal and gave him right of way to all the camps in his base. Bishop Camphor prizes very greatly the letter of appreciation of his services that he holds from the General and from the Senior Chaplain of the Base and from the colored troops themselves. After ten days sailing from a port in France the Bishop and his party arrived in New York. Concerning this trip the Bishop says:

"The trip on the whole was a fine one despite our constant fear of submarines Our ship was well armed and would have made a brave fight had she been attacked A kind and loving Providence has guided me since I left New York nearly 2 years ago. My travels have exceeded 15,000 miles. Two of the ships we took passage on were destroyed but on a later voyage after we had reached Africa. Submarines have been before and behind us at time, and the bombardment of Monrovia by a powerful submarine have all been vividly realized, but out of all the Lord hath brought us by His love.'

"For all of this we are devoutly grateful, and thank our good friends for their prayers in our behalf.

"Liberia is on the upward way, despite its severe trials. A new spirit animates the people. They are attempting greater things both as a State and as a church. I am hopeful. What I want is the strong backing of the church in America. With this Liberia will become a positive religious and political force in Africa. For this the Church has long prayed."

THE NATIONAL EXECUTIVE COMMITTEE REPORTS

National Union Review 9-6-18

The report of the committee appointed to look into the Commission's report reported

THE CONSECRATION OF BISHOP DEMBY.

The Church Advocate
11-16-18

"And The Other Disciple Did Outrun Peter, and Came First To The Sepulchre.

TO BISHOP DEMBY WE EXTEND OUR HAND AND HEART.

The Very Reverend E. Thomas Demby Archdeacon for work anong Colored people, of Tennessee, in All Saints Church, St. Louis, Mo.,, upon the feast of St. Michael and All Angels, September 29. 1918, was duly, and solemnly, consecrated a Bishop in the Church of God, officially, as Suffragan of the diocese of Arkansas.

Morning Prayer was said by the Rev. J. H. King, of Tennessee, and the Rev. W. E. DeClaybrook, of Arkansas. The procession was in three sections, each proceeded by a processional cross. First, All Saints Choir; then the clergy, 18 of whom being of the colored race; and lastly, the Bishops. Presiding Bishop Tuttle was Consecrator, assisted by Bishop Winchester, and Bishop co-adjutor Johnson, of Missouri. Bishop Johnson read the epistle, and Bishop Winchester the gospel. The attending Presbyters were Archdeacon Daniel E. Johnson, of Arkansas, and the Rev. John Albert Williams, of Omaha, Neb. The Presenters were: Bishops Saphore, of Arkansas, and Wise, of Kansas. Bishop Partridge, of West Missouri, read the certificate of election; and the Rev. D. E, Johnson Jr., of Arkansas, read the canonical consent of election. The Rev. M. E. Spatches, of the diocese of Kansas, read the testimonial of ordination; Mr. Richard B. Bancroft, Secretary of the Standing Committee of Arkansas, read the consents of the Standing Committees; the Rt. Rev. James Wise D.D. the consents of the Bishops. Bishop Saphore said the Litany. Bishop Gailor was the preacher, The Rev. Henry W. Mizner, rector of St. Stephen's, St. Louis, was master of ceremonies; the Rev. C. E. Remick, Canon of Christ Church, acted as registaar.

In the afternoon of Sunday, the same day, an inspiring missionary meeting was held in the church, addressed by Bishops Winchester, Demby, and Archdeacons Johnson, and Phillips, and Father Clark, rector of the parish.

A largely attended reception was held in the church, Mondayevening following, from eight to ten, for the bishops and other clergy.

Dr. Demby will reside in the city of Little Rock, He starts out upon his work with the hearty good wishes of all his brethren of the Afr-American Priesthood: May the blessing of God Almighty rest upon him!

following:

"1st.—That the Charter of the Incorporated Convention was recommended to be abrogated without designating the time.

"2nd.—The National Baptist Convention Incorporated did not bring the lawsuit and we have no assurance that the individuals who brought it will withdraw it.

"(a) In order to avoid division after coming together, it is necessary that both conventions have the same interpretation of denominational control, for in the judgment of this committee the terms denominational and conventional control do not mean the same.

(b) That a proposed constitution should also be recommended for the consideration of both bodies along with the peace terms.

3rd.—The constitution of the National Baptist Convention does not give its board the right to change the place and time of meeting without something occurred over which the parent body has no control to prevent its meeting at the time and place fixed.

"4th. In Article 6 of the Commission's report should be so changed as to give the committee of nine appointed by the Southern Baptist Convention power to confer with a similar committee from the National Baptist Convention on matters pertaining to the theological work alone.

"With these modifications we recommend that the report of the Peace Commission be approved and recommended to the National Baptist Convention for adoption at Little Rock."

(Signed by 46 names.)

CHICAGO ILL CHRS CENTURY
OCTOBER 24, 1918

The tendency in a certain section of Chicago is symbolized by the withdrawal of the First Baptist church from its old building and the selling of the edifice to the Negro Baptists. The Olivet Baptist church, which has made the purchase, is the largest Negro church in the world, having seven thousand members. Their work has been strengthened by the advent of thousands of negroes from the southland, recently attracted to Chicago by the favorable industrial situation. The work of the Olivet church has many unique features. The Baptists will hold in Chicago, this winter, a series of conferences on the Negro situation, in an endeavor to devise new methods to meet the new situation. This is the second building to be transferred from whites to blacks among Chicago Baptists during the past six months and it will be followed by some similar action on the part of other denominations without doubt.

MILWAUKEE LIVING CHURCH
OCTOBER 12 1918

CONSECRATION OF THE FIRST NEGRO SUFFRAGAN BISHOP

A SERVICE that will be historic in the annals of the American Church took place at All Saints' Church, St. Louis, on St. Michael and All Angels' Day, Sunday, September 29th, when the first negro priest to be consecrated bishop for work in the United States received episcopal orders. The Rev. Edward Thomas Demby was on that date consecrated Suffragan Bishop for Negro Work in Arkansas and the Province of the Southwest.

The edifice in which he was consecrated is a church for colored people, and members of that race chiefly filled the church to overflowing. The clergy who participated in the service other than the bishops were negro clergy. The event was one to extend to the colored race the highest order in the ministry and at the same time to knit the two races together in closer bonds of sympathy.

The music was rendered by the negro choristers of All Saints' Church. Morning Prayer was said by the Rev. J. H. King of Tennessee and the Rev. W. E. De Claybrook of Arkansas. The procession entering the church for the consecration service consisted of three divisions, each preceded by a processional cross. The large choir constituted the first, the clergy the second, and the bishops the third. The Presiding Bishop of the Church was consecrator, assisted by the Bishop of Arkansas and the Bishop Coadjutor of Missouri as co-consecrators, Bishop Johnson reading the epistle and Bishop Winchester the gospel. The Bishop of Tennessee preached the sermon. The attending presbyters were the Ven. Daniel E. Johnson, Archdeacon of Arkansas, and the Rev. John A. Williams, of Omaha.

The presenting bishops were the Rt. Rev. Edwin W. Saphoré, Suffragan Bishop of Arkansas, and the Rt. Rev. James Wise, D.D., Bishop of Kansas. The Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri, read the certificate of election; and the Rev. Daniel E. Johnson, Jr., an Arkansas missionary, read the canonical testimony of election. The Rev. M. E. Spatches, of the diocese of Kansas, read the testimonial of ordination; Mr. Richard B. Bancroft, secretary of the Standing Committee of Arkansas, read the consents of the standing committees; the Rt. Rev. James Wise, D.D., the consents of the bishops. Bishop Saphoré read the Litany. The Rev. Henry W. Mizner, rector of St. Stephen's Church, was master of ceremonies; the Rev. C. E. Remick, Canon of Christ Church, acted as registrar.

The officiants and the immediate family and friends received the Holy Communion.

In the afternoon of the same day a missionary meeting was held, the Bishop of Arkansas, the Ven. Daniel E. Johnson, who is Archdeacon of the Afro-American convocation of Arkansas, and the newly consecrated Bishop being the special speakers. The subject was: "What Has Been Done in Arkansas for the Negroes; What Is Being Done; and What We Hope Can Be Done."

The services of St. Michael and All Angels' Day marked a red letter day in All Saints' Church, and in the City of St. Louis. The rector, the Rev. D. R. Clarke, arranged and carried through all the details most satisfactorily.

A reception held in the church for the bishops and clergy on Monday, from eight to ten, was largely attended.

Bishop Demby and his wife are both highly educated and highly thought of by both races. The Bishop goes immediately to his work, and will be located in the city of Little Rock. The field of Arkansas itself is sufficient for his labors, there being 435,000 negroes in its area. It is estimated that there are over two million negroes in the Province of the Southwest, and Bishop Demby will supervise work among them in most of these dioceses.

Bishop Demby was born in Wilmington, Del., in 1869. He was educated in the public schools of that city and of Philadelphia, at Lincoln University, Howard University, and Wilberforce University, graduating with honors from the latter institution with the degree of B.D. He was ordained deacon in 1898 and priest in 1899, both by the Bishop of Tennessee, having for several years previous been Dean of Paul Quinn College, Waco, Texas, where he organized and conducted the first correspondence school for his race in the work of social uplift. His priestly work has been at Mason, Tenn.; St. Augustine's Church, Kansas City; Cairo, Ill., Key West, Fla., and Memphis, Tenn., in which latter he organized the charity work among the negroes of the city. Since 1912 he has been Archdeacon for Colored Work in the diocese of Tennessee and principal of Hoffman-St. Mary's Industrial Institute, Keeling, Tenn.

NEGROES PREFER WHITE CHURCHES, ARCHBISHOP SAYS

ST LOUIS MO POST DISPATCH
MAY 5, 1918

Head of Diocese Discusses Demand of Colored People That Father Walsh Be "Unfrocked."

HE TOLD THEM THEY WERE UNWELCOME

Catholic Church Makes No Distinctions, but It Is "Impossible to Overcome Prejudices."

Archbishop Glennon last night gave to a Post-Dispatch reporter some interesting observations on a problem brought up by a demand of a negro organization that the Rev. Father T. J. Walsh, pastor of St. Anns Catholic Church at Page boulevard and Whittier street, be "unfrocked" because he had announced from his chancel that negroes were unwelcome in his congregation.

"We have a church for the colored at Twenty-seventh and Pine streets, together with a school and an orphanage," the Archbishop said. "But the colored folks don't care much for their own church. They would rather mix in the white congregations.

"The theology of the Catholic Church makes no distinctions as to color. Yet present conditions in St. Louis are such that a prejudice we cannot well obliterate exists. I am sure no Protestant white congregations admit colored people to their services.

"The colored people seem to think that Catholic theology guarantees them a right to live and associate and marry and carry on a basis of social equality. It is impossible to overcome prejudices that have long existed.

Called On by Delegation.

"At the time the segregation law was up before the voters of St. Louis, a delegation of colored people called upon me and told me that if I opposed the passage of that law, there undoubtedly would be an agreement that certain districts would be reserved for white persons and certain districts reserved for colored people. Now that that law has been declared unconstitutional, they seem to have forgotten that gentlemen's agreement. I took no part in the segregation election.

"I shall look over the document that reached me in the mail today. I do not know the parties making it and if it should occur to me to make reply I should not know to whom to address the reply.

"Anyway, it is not a very tense situation, not as bad as that in France."

The incident that prompted the letter, which was made public by the negroes and which was signed "Executive Committee, St. Louis Branch of the National Association for the Advancement of Colored People," occurred on April 21, as was told exclusively in last Sunday's Post-Dispatch.

Protest of Father Walsh.

Father Walsh, protesting against the movement of three negro families into a house at 4233 Cook avenue, a block hitherto populated by white families, declared in his sermon that "negroes were hovering over white people like airplanes over a battlefield."

He urged that his congregation combat their coming and then said that any negroes in his congregation should in the future stay away.

Told of the complaint lodged with the Archbishop, Father Walsh last night laughed heartily and said:

"I'll sit tight."

"But I deny strongly the implication that I am the aggressor in this matter," the priest added. "The real estate profiteers who are moving negro families into this neighborhood, with a view of forcing down values and then seizing the property below its worth, stir my indignation. In view of the conditions and the resentment that has been stirred in my parish, I thought and still think that negroes should not be in my congregation.

"When two fighters are still mad you wouldn't ask them to kneel at the same bench, would you?"

Church - 1918

STATEMENT OF COMMISSIONERS OF PEACE CONFERENCE.

Union-Review
Nashville Globe
3-30-18

Statement of the Commissioners of the National Baptist Convention (unincorporated.)

Submitted to the joint Meeting of Commissioners of the Southern Baptist Convention, the National Baptist Convention (incorporated) and the National Baptist Convention (unincorporated) at Memphis, Tenn. March 19th, 1918.

"Blessed are the peacemakers: for they shall be called the children of God."

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

"In love of the brethren be tenderly affectionated one to another; in love prefering one another."

To Baptists now assembled in 'Peace Conference' in Memphis, and to all whom they represent; to Dr. J. B. Gambrel, president of the Southern Baptist Convention and O. L. Hailey, secretary of their Mediation Committee,' Revs. Boone, Barton, Cox, Atty. Atkins, and others of said convention; and too all our churches and brethren every where—Christian Greeting in the name of Him whose we are and whom we survive, we the undersigned, D. B. Gains J. W. Hurse, G. W. Alexander, S. S. Jones, J. L. Harding, S. R. Prince, D. W. Bowen, duly appointed commissioners of the National Baptist Convention (unincorporated,) beg to submit to the joint commissions of American Baptists here assembled the following statement:

Speaking personally and for those we represent, we respectfully declare our sincere wish for the peace of fraternal fellowship and for the organic union of our two national conventions.

The authority of our commission and the objective of our appointments appears in the following preamble and resolutions adopted by our convention in Atlanta, Ga., last September:

"Rev. R. H. Boyd offered the following resolution in accordance with a resolution offered by the Southern Baptist Convention at New Orleans? La., reported to this body in session.

Whereas, The Southern Baptist Convention in session in New Orleans, La., May 1917 passed a resolution tendering the good offices of Southern Baptists to both factions of the National Baptist Convention, and,

Whereas' Rev. Dr. J. B. Gambrel, president of the convention, and Rev. Dr. O. L. Hailey, an official of the Southern Baptist Convention, came to Atlanta in person and urged the appointment of a like commission or committee from this body to meet with their committee at such time and place as could be hereafter agreed upon; therefore be it,

Resolved, That the president of this convention be impowered to appoint a committee of seven, whose duty is shall be when called upon to meet a committee of the Southern Baptist Convention to confer with them concerning a harmonious consideration of the differences between the two factions of the National Baptist Convention, and to report their findings for the consideration of this convention at its next session."

That there be no misunderstanding, we beg to call your attention to the fact we were appointed to meet the commissioners of the Southern Baptist Convention. However, we understood a like commission to our own was to be asked from our sister convention.

We are regular missionary Baptists; hence we stand for Baptist principles revealed in the New Testament, and it is our intention to be loyal to the Baptist polity made historic through the ages.

It should be known that the province of our commission is only advisory, not legislative, authority resting alone in the National Baptist Convention whom we represent. It follows that we CAN NOT form organic union between our two conventions. In fact we are bidden to report our "findings" to the convention.

We insist, however, that the peace of love and Christian fellowship between Baptists of the two conventions MUST obtain and that every facility tending toward organic union should be encouraged.

We respectfully suggest that as prerequisite to the glorious consummation of Baptist unity prayed for and sought the following things must be done, to wit:

(a) The articles of incorporation (charter) obtained in Washington, D. C., May 17, 1915, by Revs. C. H. Parrish, Bishop W. Johnson, S. E. Griggs, W. M. D. Norman, W. Wilbanks, and Prof. M. M. Rogers is a bar to denominational unity and must be annulled, abrogated.

(b) Law suits now pending against Baptists are a barrier to peace and unity and should be withdrawn.

Be it known we are in most hearty sympathy with the denominational movement to establish a permanent National Baptist Theological Seminary and Women's Training School. In evidence of the eagerness to attain that goal we point to the purchase of the Boscobel College property in Nashville upon which the first payment has been made. We suggest the appointment of a committee from each of our two conventions to canvass the fields, Memphis and Nashville, that the denomination be one in the field of Christian education.

Our earnest plea to Southern Baptists is that they know our profound gratitude and appreciation of the substantial proffers made by Drs. Gambrel and Hailey yesterday in open meeting touching our proposed seminary.

It is our wish that the Southern Baptist Convention thoroughly acquaint itself with the denominational status of colored Baptists; that they appoint permanent Advisory Committee to co-operate with the trustees of the National Baptist Seminary and to give them the benefit of their mature experience in Christian education.

In harmony with the open statement made by Dr. Masters in our convention in Atlanta last September that the Home Mission Board of the Southern Baptist Convention will not give money to any colored Baptist engaged in furthering strife among his brethren, we ask that Dr. D. B. Grey, secretary of the board be requested to mail mission allowances of his board direct from his office to our missionaries of both conventions in due proportion and equity.

Relative to the various boards of our conventions, incoporated and unincorporated, we suggest the appointment of a committee or committees to draft regulations for co-operation or a plan of consolidation where such may be deemed wise, their report to be submitted to a convention for final ratification.

It should not be forgotten that incorporated boards are separate and distinct entities in law; that they are supreme within the sphere of their legal status; that no convention or forign person or organization can command them. There self-perpetuating and self determinating rights are the guarantee of law, and conventions may not interpose.

There are two national conventions of Baptist women, each having various boards expressive of its work. Both their mission and educational work is distinctive, as with men, though the objective is identic.

We respectfully advise that Baptist women of the national convention unincorporated delay any plan or method of formal organic union till these proceeding, our plans and purposes receive final adjustment in organic re-union of the two conventions. This mention is made that our loyal sisters may know their worth and work are most highly prized.

Finally: The fact that Baptist preachers are barred from certain pulpits of their brethren because of relationship to the National Convention(unincorporated) and that corresponding messengers to conventions and associations are deprived of the Baptist courtesy of an introduction, though their standing be regular in their churches and their work denominational, is, we respectfully submit, a hinderence to unity as well as a palpable expression of nonfellowship, we suggest that inter-pulpit service be futhered and corresponding messengers be welcomed as is Baptist custom.

Repeating the scripture—"Behold, how good and how pleasent it is for brethren to dwell together in unity!"

We are, in the love of the Gospel of our Lord Jesus Christ, your brethren.

D. B. Gains.
J. W. Hurse.
G. W. Alexander.
S. S. Jones.
J. L. Harding.
S. R. Prince.
D. W. Bowen.

A THEOLOGICAL SEMINARY
For Our Negro Brethren.

Union Guard
Nash 18

Rev. O. L. Hailey, D. D.

(No movement in recent years of greater moment has been projected by Southern Baptists than this of which Dr. Hailey writes.)

The reception given our report on the Negro Theological Seminary at Hot Springs shows how deeply this great undertaking appeals to our Southern Baptists. The spontaneous offer of Deacon Wolfe of Dallas to lead in a gift of five thousand dollars to such an undertaking and the prompt response of Deacon R. E. Burt, also of Texas, was most encouraging and reassuring. We who presented the report would have been glad to tell the Convention much more about it. But as chairman of the committee on order, I had tried to adjust matters so as to give all subjects a fair opportunity. And, although our time was cut half in two by the other important interests, we would not take more time, even when the Convention would have readily given it. So, if the editor can find room, I should be glad to say some words in this widely-circulated magazine.

Origin of the Undertaking.

Some years ago, in the Texas Convention, I was asked to write the report on "Work

NEGROES HOLDING BIBLE INSTITUTE

TAMPA FLA TIMES
OCTOBER 9, 1913

Splendid Program Rendered Last Night at New Salem Baptist Church.

The colored Bible Institute and Jubilee Service at the New Salem Baptist church began Tuesday night with a splendid attendance for the opening service. Rev. J. J. Brabham delivered the opening sermon, "The Plans of Salvation." The meeting was opened by the large choir singing a hymn which was followed with a prayer by Deacon Stanley. Rev. George then read the Scripture lesson, and another song preceded the sermon.

The institute and jubilee will last through Sunday night, Oct. 13, with a general invitation to the public to attend, and bring their Bibles with them for the Bible study.

The following is the program for each night this week:

Tuesday Night.

Devotions.
Singing, choir.
Bible quotations with the word "Believe" or "Believeth."
Singing, choir and congregation.
Sentence prayers.
Song.
Bible class work from the blackboard, important topics of every day life as it come to us.
Offering. Dismission.

Wednesday Night.

Similar meetings.
Song, choir.
Devotions; quotations with the word "Give" or "Giveth."
Song, choir.
Sentence prayers.
Congregational singing.
Bible class work. Offering and dismission.

Thursday Night.

7:30—Spiritual meeting in prayers and songs in behalf of our soldiers.
8:30—Sermon, "The Second Coming of Christ." Matt. 25:19. Rev. J. J. Brabham.
Offering. Dismission.

Friday Night—7:30.

Devotionals.
Bible quotations with the word "Baptize" or "Baptism."
Song, choir.
Sentence prayers.
Singing, congregation.
Bible class contest composed of topics from the Old and New Testaments.
To the one making the highest mark in oratory will be awarded a Sunday school Bible.

Sunday, the 13th.

9:30—Sunday school.
11:30—Preaching.
6:00 p. m.—B. Y. P. U.
7:30—Covenant meeting.
8:00—Preaching, "The Gospel Message." Mark 5:19. Rev. J. J. Brabham.

There will be special study in Theology each afternoon from 4:30 to 5:30 for the benefit of the young ministers and teachers.

Committee: Rev. George Duncan, J. L. Stanley, Dea. Charles Williams, W. H. Green, J. J. Brabham, chaplain.

Among the Colored Population." That report recommended the appropriation of $500 to bear the expenses of certain white brethren to assist the Negroes in Bible institutes. I conducted one of these. The preachers who attended that institute reported that they preached to fifteen thousand people during the year. They were so appreciative and studious that the need of larger training for them was most appealing. I was asked why we could not help them to train their preachers. I replied that I would see if it could not be done.

Letters of Inquiry.

I sent letters to many prominent Baptists over the outh, both white and colored, raising the question as to whether the time had not come for us to build the Negroes a seminary. They have many excellent schools, but not quite what is so greatly needed in that line.

From far and wide, I got one response, namely, "The hour is ripe and we ought to do it. Only Dr. Booker Washington hesitated to encourage me. He said he had seen too many weak schools die, and hated to see another repetition. I think he did not understand the deep purpose we cherished. It seemed fitting that Dr. E. Y. Mullins, the president of our Seminary, should be our spokesman before the Southern Baptist Convention. And so, at St. Louis, after Conference among several brethren, we asked him to speak for us. The matter greatly appealed to our Convention, and a commission of nine brethren were appointed to confer with a like commission from the National Baptist Convention,and in conjunction with them mature some plan for building such a seminary.

Progress Interrupted.

We were making progress, moving with care, and had agreed to locate the seminary at Memphis, Tenn., right in the middle of the great black belt. We were assured that five hundred students, preachers in the seminary there, could reach their appointment, leaving Memphis on a Saturday morning. The Memphis brethren were to supply a site and give financial support to the institution. They had practically completed their plans to do this. We were ready to report to our Convention the completion of our plans, when a serious interruption occurred.

Division Among the Negroes.

Much as it was to be deplored, it was not a matter of astonishment that there occurred a division in the ranks of the National Baptist Convention. They have many great and growing men. They were working out their own denominational plans, influenced not a little bythe plans of work among their white brethren. Several influences entered into their Convention life. And it is a good sign oflife and vigor that some of these should assert themselves to such a degree as to beget different centers or circles of thought and plans among them.

In Chicago, 1915, a rent occurred in their ranks. It did not involve any doctrine or policy, so far as church life is concerned, but was purely a matter of Convention activities. When all things are considered, it is remarkable that there should appear no more animosity or rancor among them. They love each other, and cherish largely the same ideals. They are just feeling the growing pains of a mighty awakening. A new generation, matured since the emancipation, has come to the front. And while there is no indication of the reactionary among them, not all wished to walk the same road. There were serious irregularities in both organizations calling themselves The National Baptist Convention. Neither party was free from just criticism. Our commission felt that it could not proceed by co-operating with either Convention without constructively passing upon all the questions involved. And, besides, to do so would be to lose the sympathy and co-operation of the other side. This was not desirable for any body nor for the great cause. So, while we were not disposed to abandon the undertaking, we could not work with cnditions as they presented themselves. We could only mark time. But it did not seem that we should leave these people whom we so much love and whom we so much need to the weakening strife being developed among them.

Mediation.

At New Orleans our commission asked to be allowed to offer our services as mediators, seeking to secure peace among them. The Convention gave its approval, though there was considerable doubt whether we could succeed. Indeed, not many of our commission were sanguine. They put the matter in my hands as secretary of the commission, and authorized me to call a meeting, if I thought it advisable. I conducted a wide correspondence with their officers, boards and influential members all over the territory. At first they were cautious and somewhat skeptical. But all showed that they really desired peace and harmony, if it could be had. Then I made the call.

The Memphis Meeting.

That meeting in Memphis, March 18, 19, 1918, will go down in history. When it was determined to call our three commissions together, I dared to invite a large representation of both Conventions to come the day before and pray and confer. We were there. The day deserves a separate chapter. Such fervor, such worship, such fraternal spirit, and such longing for the sweet fellowship of the former days took possession, and the power of the Holy Spirit was so manifest that it would have seemed almost sacrilegious not to have come to an agreement. It was beautifully done. Conditions were unanimously agreed upon,which when there is time to carry them out, will re-establish peace and harmony.

When it was made manifest that we should be able to proceed with the establishment of the seminary, your commission felt that we should enlarge our plans. We recommended that we resume the undertaking, and plan to build the seminary, starting with a basis of $150,000, with the understanding in our minds that when occasion justified it the plant should be still further enlarged. Hence we are planning to secure some one to devote his attention to the establishment of the school, which will be more than a theological seminary, but not simply a classical school. All understand that it will be wise and profitable to continue close and harmonious cooperation in the task, going even into the details of the organiatizon and conduct of the school. No steps will be taken in advance of instruction from the Southern Baptist Convention.

A Great People.

The Negro race is a most important one, and forging ahead with tremendous power and resourcefulness. They have many important men and women among them. They are ambitious in a worthy way. They look to us to stand by them and help them sufficiently not to allow them to be discouraged. They have all confidence in the Southern people, and are happy that so good an understanding prevails among us. The worthy ones among them repudiate the unworthy as much as the white man does. They want help to elevate their people. Our friendship and our money can be of incalculable benefit to them. And they will prove worthy of it. They will help us to promote the kingdom of God as no other people is likely to do. We have yet our chance, let us thank God. We must not fail. We need not fear that the Negro will abuse our friendship and help. The races must live side by side, not in social intermingling, since neither desire nt; but we must be friends and brothers for the great common destiny for which God intended us.

CONFERENCE OF COLORED WOMEN HERE THIS WEEK

Tuscaloosa-Ala Times

SEPTEMBER 22. 1918

During the coming week there will be held at Tuscaloosa, under the direction of the Woman's Auxiliary of the Southern Presbyterian church, the third conference of colored women which the anxiliary has conducted. This conference will be held in the auditorium of the Salem Presbyterian church, (colored) and the delegates will be entertained in the dormitory of Stillman Institute, Mrs. W. C. Winsborough, of St. Louis, Mo., superintendent of the woman's auxiliary, will be present, as will be other members of the auxiliary, to assist in the conduct of this conference.

The morning session of each day of the conference will begin with the study of the Bible under the direction of a capable teacher of the Bible; following this there will be classes in community service, where plans will be discussed for promoting better ways of living in each home commuinty, and a trained leader will conduct a series of discussions on Christian living in the home, the school, the church and the community.

The government methods of preserving fruits and vegetables will be presented by a state worker among the colored women of Alabama and she will give lessons also on simple dietetics. It is expected that the delegates will take part in the practical demonstration of these methods and will can fruits and vegetables for use in Stillman Institute the coming session. There will be present at the conference also a trained nurse who will give talks on the rudiments of good nursing as exemplified in caring for the sick and helpless in the homes; and a playground teacher will conduct a play period on the campus each afternoon.

Vesper service will be held each evening on the campus and following this service inspirational addresses will be delivered in the church and at least one patriotic service will be held. It is expected also that several foreign missionaries of the church, now at home on furlough, will address this conference.

There were 135 colored women present as delegates at the conference held a year ago, representing twenty-nine towns in eight states, and it is expected that the number of delegates will be largely increased at the conference of this year. Aside from railroad fare, the cost of attending the conference is very little. 9 number of the women's societies in the Southern Presbyterian church select worthy, capable colored women in their communities and provide means for them to attend the conference in order to enable them to become helpful leaders among other colored women as the result of the knowledge and training received at the conference.

Church-1918

UNIFICATION AND THE MISSIONARY STATUS OF THE NEGRO

Southwestern Christian Advocate April 24, 1918.

By Secretary I. Garland Penn

IN the discussion of the Unification question as it affects the Negro, several statement have been made which, if they remain unchallenged, will be accepted as truth, hence this article. It has been stated over and over that the Negro membership of the Methodist Episcopal Church has not grown, numerically, equal to that of the three exclusively Negro Methodisms, and for that reason they ought to be in independent relation. Southwestern Christian

I have challenged the statement in the sessions of the Joint Commission, and desire to challenge it in this public way for the sake of putting into evidence facts not thought of when one reads the large figures given for the Negro Methodist churches.

The African Methodist Episcopal Church and the African Methodist Episcopal Zion churches have been organizations for a few years over one hundred years. The first reports a membership of 620,000 and the second 529,000. The Methodist Episcopal Church has been organizing Negro churches and Conferences only fifty years, and we report 310,000 members, with 40,000 probationers. It will be seen that the growth of colored membership in our Church has been equal if not surpassing that of either of the two Negro Methodist Churches. This is marvelous, considering the fact that the African Methodist and African Methodist Zion Churches are twice as old as organizations for colored people as our Church in its work among us, and that the Negro churches have had close, every day, every charge Episcopal leadership and supervision by Negroes, when the Negro in the Methodist Episcopal Church prior to 1912 had Episcopal leadership only at Annual Conferences, and at no time not even one Negro Episcopal leader in the home field to offset the continual barrage fire of criticism heaped upon us that we were discriminated against by our white people in the mater of the episcopacy.

Give us a period of one hundred years and the active area Episcopal leadership, such as we have now in the South, plus one Negro Bishop, if for no other reason but to answer the criticism above referred to, and we will outstrip every Negro Methodist Church in existence.

In other words, when hunting for argument to substantiate a position, the opposite of what the Negro feels he is entitled to, let such advocates of unification give the whole truth and not a part of it. The Colored Methodist Episcopal Church started in 1874 with 74,000 members and they now number 240,000.

We started with 125,000 and number 310,000. We started ahead of the Colored Methodist Episcopal Church by 51,000, and we are still ahead by 71,000. Our growth has not been proportional with that of the Colored Methodist Episcopal Church, but the wonder of it all is that the colored membership of the Methodist Episcopal Church, in view of conditions above stated, have kept ahead of the Colored Methodist Episcopal Church or equalled the African Methodist and African Methodist Zion Church. The wonder is also the greater that our membership is so peaceful under such misrepresentation.

The First General Convention of the Colored Brotherhood.

The Gospel Advocate April 6, 1918

The report of the First National Convention of the Colored disciples of Christ is before us and contents noted with care. As we see it the deliberations and addresses contained and indicated therein will figure but little in the advancement of the cause of the colored disciples.

The most meritorious of all that we get from the report is the address of H. B. Herod of Indianapolis, Indiania on "The Status and Outlook of the Colored Brotherhood." Bro. Herod sets forth in no uncertain terms our present status. He holds up the light by which we may travel into larger fields of usefulness. But did we not repeatedly call our brethren's attention to the very same thing in 1912 to which Bro. Herod called attention in 1917? Suffice it to quote brief paragraphs from Bro. Herod's addrees: "The outlook for the colored brotherhood is conditioned upon a more healthy faith and pride on part of the white brotherhood in colored people. Much depends upon what we think of the material we use, if we are to give it our best workmanship. It is up to the colored people in this connection to prove to the word that they are worthy of its best investments." "The colored brotherhood must be organized for work. Organization is not every thing, but there is no growing life in this universe without it. Life that is to protect itself and propagate itself must have a healthy articulate body." "Finally, the colored brethren have no future without able leadership. The disciples of Christ are not providing that sort of leadership. Some of us doubt if they seriously believe in it. It is to be remembered that it is extremely difficult, if not impossible to make first class leaders by third rate methods. We are in dire need of at least one school of standard college curriculum where our leaders, especially those entering the ministry, may be adequately equipped for their work, where the boys and girls of the church may have a liberal education in the church; where they may be won for Christian leadership. At present the pick and cream of our young people, are by force of conditions, in schools other than our own, nor do I care how much industrial training there is in such a school. There ought to be some. It is fudimental. The difficulty lies in feeling that it is sufficient." "I am ready to re affirm my faith in the simple religion of Christ and in disciples as Christ as the most faithful exponent of Him. They represent the faith of my father for more than a hundred years. I believe the disciples of Christ have the message of salvation for my people, as for all people, for all time, world without end. AMEN. It is in this conviction rather than any encouragement or achievement, that has held in fast when otherwise I might have faltered. It is faith of God that challenges us today to make good with God who shall judge the living and the dead"

W. M. Simmons.
Gary, Ind.

METHODIST UNIFICATION TO DATE

Southwestern Christian Advocate 6-13-18

Recent developments in the movement of the Unification of American Methodism show that any plan drawn up at the present time would not have been the best possible plan and that delay is providential. It is also clear that the time and money have not been wasted in the negotiations; that the four meetings held between the two Commissions were necessary steps to a full and clear understanding and appreciation of each other's position and a reve-

NEGRO BAPTISTS HOLD INSTITUTE

Every Phase Of Denominational Work On Program At University.

LOUISVILLE KY HERALD
JULY 23, 1918

The negro Baptists of Kentucky are holding a Bible institute and training school of methods this week at the State University, 722 West Kentucky street. Beginning with a big mass meeting Sunday afternoon, the institute will continue thru Friday, with three sessions daily, morning, afternoon and night.

Every phase of denominational work will be included in the program, which will be discussed by leading white and negro pastors in the state. The school is being held under the auspices of the State Mission Board, with Dr. O. E. Bryan, secretary of the board, serving with Dr. C. H. Parrish, Rev. W. M. Johnson and Rev. M. B. Lanier, on the arrangement committee.

Addresses By City Pastors.

The program includes addresses by the following Baptists at the morning hour, beginning at 10:15 o'clock: Dr. W. W. Landrum, Louisville; Prof. John J. Hill, Georgetown; Dr. O. E. Bryan, Dr. E. Y. Mullins and Dr. W. D Nowlin, Louisville

In the afternoon from 4:45 to 5:15 speakers will be heard as follows: Dr. J. E. Wood, moderator of the Colored Baptist Association; Dr. P. H. Kennedy, of Henderson; J. H. Frank, Dr. Parrish and W. H. Steward, of Louisville. Lunch will be served from 6 to 7 o'clock, which will be followed by talks on women's work by Mrs. Sneed, Mrs. W. H. Steward, Mrs. Gough and Mrs. C. H. Parrish. Prof. N. F. Jones will give stereopticon lectures from 7:30 to 8 o'clock each night

Lectures At Night.

The night sessions beginning at 8 o'clock will be given over to popular lectures by Dr. W. D. Powell; Dr. H. S. Sommers, of Louisville; Dr. J. W. Porter, of Lexington; Dr. B. H. Lovelace, and Dr. M. P. Hunt. Miss Margaret Frost will discuss elementary work in the Sunday school each afternoon; C. S. Leavell will be instructor in Sunday school pedagogy, and A. L. Crawley will give instructions in B. Y. P. U. work. S. N. Vass is on the program for song and devotional services each morning.

lation of the fact that in adjustments that must take place great fundamental principles of human relations, which are now so prominent in the discussion throughout the world, must be recognized and preserved.

What is the actual status of Unification to date? We are publishing elsewhere two interesting editorials—one from Zion's Herald and one from the Christian Advocate of New York. These two papers take a different view of the phase of the discussion in fixing the responsibility for the failure of Unification.

The action of the General Conference of the Methodist Episcopal Church, South, is now history. It is interesting and has an important bearing on the whole question. The report adopted bearing on Unification had these two significant paragraphs:

"We express our high appreciation of the faithful and earnest efforts of our Commission, authorized by the last General Conference, to secure Unification in accordance with the basic principles of the suggestions for Unification framed and proposed by the joint action of the Federal Council of Methodism in its meeting in Chattanooga in May, 1911, and approved in the main by our General Conference in 1914.

"That we hereby reaffirm the action of the General Conference of 1914 and declare the readiness of the Methodist Episcopal Church, South, to continue negotiations on the basis approved by that action in case the Commission or other duly constituted authorities of the Methodist Episcopal Church signify their desire for the continuance of negotiations upon that basis."

A minority report, which was finally withdrawn, contained the following paragraph:

"That we believe it due to Christian candor to say that our Church cannot safely depart from the policy which it has followed since the organization of the Colored Methodist Episcopal Church in America in 1870 with reference to Methodism among the Negroes of the United States, nor can it accept any plan of Unification which would tend to weaken its interest in or withdraw its aid from said Church, to which we are bound by the most sacred obligations.

"That if the General Conference of the Methodist Episcopal Church should signify the desire to renew negotiations upon the basis indicated and should appoint a Commission to that end, or should retain their Commission as now constituted, then our Commission as now constituted and authorized is hereby appointed to represent the Methodist Episcopal Church, South, and to further represent us in such negotiations."

These two reports represent the two elements in the Conference of the Church, South. The action by which the majority report was adopted is significant. The leaders of the minority insisted on the adoption of their view. They finally yielded after a considerable discussion and a conversation took place in the open Conference between Dr. J. C. Cannon, the chairman of the committee, who supported the majority report, and Judge Candler, the leader of the minority. This conversation has an important bearing upon any interpretation of the attitude of the Church, South, on Unification.

John S. Candler:

"May I ask you a question that may save some time?"

James Cannon, Jr.:

"Certainly."

J. S. Candler:

"As chairman of the committee who prepared the majority report, and as the member of the General Conference of 1914 at Oklahoma City who offered what I have alluded to there as the Oklahoma declaration, do you state to this General Conference now that in this majority report we do fully and absolutely approve the action of the General Conference on our position on the Negro questions?

James Cannon, Jr.:

"Here is what our report says in Section 2: 'We hereby reaffirm the action of the General Conference of 1914.' I do not see how I could write any language that expresses more clearly that fact that Judge Candler now asks me to state than that language."

J. S. Candler:

"Well, with that question in the record that I have asked you, and with your answer to it, I am satisfied and have nothing more to say."

James Cannon, Jr.:

"I appreciate very much the position taken by Judge Candler, and that will shorten my remarks very considerably."

J. S. Candler:

"With the permission of Dr. Cannon, with the record and the shape it now is in, I am authorized to withdraw the minority report."

James Cannon, Jr.:

"Just a final sentence, then. I wish to say that I appreciate very greatly the spirit of Judge Candler in this matter. He came to me this morning, and we had a little conference at my chair there, and we were both very anxious that this General Conference should go out to the world as standing exactly where it did in 1914. We desired that the language that I have read a moment ago, that the General Conference adopted the report by unanimous vote, be the language in the record of the General Conference of 1918. We did not want a division. He did not want it, and I did not want it. We have striven all throughout the meetings of the Committee on Church Relations to accomplish that result."

With the withdrawal of the minority report the majority report was adopted.

No doubt there will be some to say that this is a liberal instruction on the part of the General Conference of the Church, South, to the Commission which it has reappointed. It looks to us as if it is a very clear affirmation of the Oklahoma plan. We are confirmed in this opinion by a paragraph taken from the Wesleyan Christian Advocate in its issue of May 31. This paper says: "On Unification the report of the Commission was received, the action at Oklahoma City was reaffirmed and the Commission was continued, with few changes in the members of the Commission. Certainly, now, no doubt can be had as to the mind of the Southern Church on the status of the Negro and some other equally important matters in the reorganization of Methodism."

The Arkansas Methodist, which is an organ of the Methodist Episcopal Church, South, makes this reference to the adoption of the report:

"By the adoption of resolutions commending Unification and continuing a Commission the General Conference expressed as strongly as possible its desire that the Unification of American Methodism should yet be consummated, and the hearty applause elicited by every allusion to Unification evidenced a spirit of more than formal acquiescence."

The Western Christian Advocate sums up the situation exactly as it is. The Western, in an editorial on "Methodist Unification Rests," says:

It is a question whether a movement can progress when its leaders state their position and then settle down to wait for the other party to come to them. This is what the General Conference of the Methodist Episcopal Church, South, decided to do on the matter of unification at its recent session at Atlanta.

* * *

The conservatives were checkmated at every turn. Their successes were gained only by the cleverest strategy. In the case of unification, while the minority lost, it won. At the last moment, before the vote was taken, the leader inquired of the leader of the majority, if he would accept the following as an amendment: "We recommend that the colored membership of the Methodist bodies be formed into an independent organiation holding fraternal relations with the reorganized and united church." Without hesitation the majority leader accepted the proposition and fell into the trap set for him. For that one sentence not only blocked the wheels of progress upon the subject of Methodist unification, but removed them. Every man trained in legal procedure in that body knew that the Methodist Episcopal Church cannot dispose of its colored membership without its consent. May we also say, it would not if it could. As long as the Methodist Episcopal Church, South, entrenches itself in that position all efforts at unification will be futile.

* * *

What then stands in the foreground ever pushing unification into the distance? Some say the Negro question is not the real issue. There is another back of this one they claim. We have looked for it in word of private conversation, and searched for it in public utterance of their leading men. We have watched for it in the written page. We believe we have found it, namely, a persistent and determined effort to maintain the spirit and integrity of the South. It may not have any association whatever with the spirit that planned "The Birth of a Nation" as a great, impressive photo-play, that appeals to race prejudice, covertly presents the leaders of the Abolitionists as moral rascals, and represents social and political facts. It may not refuse to do anything that will in the least promise them on this question. They will force the North to repudiate the Negro if they can, and thus lead the sons of fathers who were friends of the black man and went out to die for his freedom, to say by their change of attitude that they were wrong, that their benevolent emotions betrayed them through a bland ignorance.

If this position be true, only heaven can help us. We must wait for another generation of men to arise and lead us to organic union, for any other will fail to accomplish the divine purpose. Division by sectionalization, and partition not based upon a purpose to get closer together, is nothing other than waste and shame.

Jefferson Davis with Abraham Lincoln, Robert E. Lee with Ulysses S. Grant, are motive that is now seeking of the Civil War, to parallel rebellion heroes worthy of Many people of the South lost cause" of the sixties. consciousness that cannot of the North. Much of the ation was based upon the the self-preservation of the solve they have to mollify easant days of Fort Sumter. Be patient. Begin to open is being done. Notice the written on the South and s of the South believe still t. They have resolved to

Church - 1918

THE THIRD JOINT MEETING OF THE COMMISSIONS ON THE UNIFICATION OF AMERICAN METHODISM

Southwestern Christian Advocate 2-14-18

Once again Savannah, Ga., occupies a conspicuous place in an important chapter in the history of American Methodism. Here John Wesley labored for two years, 1736-37. Tourists who visit Savannah eagerly seek the points of particular interest because of their connection with John Wesley. His experiences in Savannah had great influence upon his life. These experiences in a measure changed the current of his life and sent him back to England a wiser man. The Methodists who gathered at Savannah on January 23 as members of the Joint Commission on Unification of American Methodism, in an almost literal sense, stood in the steps of John Wesley. Certainly they visited the points made well nigh sacred because of Wesley's association with them and they went over the same ground which he trod. But in a more significant sense they were custodians of the great heritage left to the world in general and to Protestant Christianity in particular by John Wesley. It seemed at the beginning of things to visit the Bethesda Orphanage established by George Whitfield, an intimate friend and associate of John Wesley. There are many other points of interest in and around Savannah which were reminders of the beginning of American Methodism and those eventful days when John Wesley was a conspicuous figure in the life of Eastern Georgia.

There was a historical touch of more than unusual significance when Dr. J. J. Wallace read on the morning of February 6 the lesson which John Wesley read from the Holy Scriptures the morning he landed in Savannah, preceded by notations made by John Wesley in his diary of this particular event. Savannah had all the setting for a historic meeting of American Methodists and the historian of this chapter will not fail to see its significance and romance.

Personnel

The Commission assembled, with one or two exceptions, just as had been previously announced and just as they had met in Baltimore and Traverse City. There were no deaths, only one was detained by serious illness, Bishop Hoss, although several were absent.

The Commission of the Methodist Church, South, as originally announced, consisted of five bishops, ten ministers and ten laymen, as follows:

Bishops—Warren A. Candler, Atlanta, Ga.; E. E. Hoss, Muskogee, Okla.; Collins Denny, Richmond, Va.; Edwin D. Mouzon, Dallas, Tex.; W. B. Murrah, Memphis, Tenn.

Ministers—Frank M. Thomas, Louisville, Ky.; W. J. Young, Atlanta, Ga.; John M. Moore, Nashville, Tenn.; C. M. Bishop, Georgetown, Tex.; E. B. Chappell, Nashville, Tenn.; T. N. Ivey, Nashville, Tenn.; A. F. Watkins, Jackson, Miss.; H. M. Du Bose, Nashville, Tenn.; W. N. Ainsworth, Savannah, Ga.

Laymen—M. L. Walton, Woodstock, Ga.; H. N. Snyder, Spartanburg, S. C.; P. D. Maddin, Nashville, Tenn.; R. S. Hyer, Dallas, Tex.; J. H. Reynolds, Searcy, Ark.; R. E. Blackwell, Ashland, Va.; T. D. Samford, Opelika, Ala.; J. R. Pepper, Memphis, Tenn.; E. C. Reeves, Johnson City, Tenn.; H. H. White, Alexandria, La.

The personnel of the Commission of the Methodist Episcopal Church, South, was as originally appointed as given above except in the case of Bishop Hoss, whose place was filled by Bishop James Atkins of Wayneville, N. C., and who headed the list of alternates of the Methodist Episcopal Church, South. All the ministers and laymen on the Commission of the Church, South, were present. It became necessary before the close of the meeting for Bishops Candler, Murrah and Atkins to leave. Bishop Candler on account of health, Bishop Murrah and Bishop Atkins to fill important engagements. All of the ministers of the Church, South, remained through the meeting, but distinguished laymen, because of pressing business, were called away, namely, Judge Walton, Mr. F. D. Samford, District Attorney and Judge H. H. White of Alexandria, La. Dr. H. N. Snyder and Mr. P. D Maddin were each absent one day.

The Commission of the Methodist Episcopal Church, as originally announced, was as follows:

Bishops—Earl Cranston, Washington, D. C.; John W. Hamilton, Washington, D. C.; William F. McDowell, Washington, D. C.; Frederick D. Leete, Atlanta, Ga.; R. J. Cook, Helena, Mont.

Ministers—Edgar Blake, Chicago, Ill.; David G. Downey, New York, N. Y.; John F. Goucher, Baltimore, Md.; Robert E. Jones, New Orleans, La.; Albert J. Nast, Cincinnati, O.; Frank Neff, Hutchinson, Kans.; Edw M. Randall, Seattle, Wash.; Claudius B. Spe cer, Kansas City, Mo.; Joseph W. Van Cle Chicago, Ill.; John J. Wallace, Pittsburgh, I

Laymen—George Warren Brown, St. Lou Mo.; Charles W. Fairbanks, Indianapo Ind.; Abram W. Harris, New York, N. Y Charles W. Kinne, Jacksonville, Fla.; Irv G. Penn, Cincinnati, O.; Ira E. Robinso Charleston, W. Va.; Henry Wade Roge New York, N. Y.; William Rule, Knoxvil Tenn.; Alexander Simpson, Jr., Philadelph Pa.; Rolla V. Watt, San Francisco, Cal.

All the bishops and ministers of the Methodist Episcopal Commission were present. was not possible for the Honorable Charles W Fairbanks, Judge Ira E. Robinson of We Virginia and Mr. William Rule of Knoxvil Tenn., to be present. Dr. James R. Joy, ed tor of the New York Christian Advocate, to the place of Mr. Fairbanks, and Judge Charl A. Pollock of North Dakota took the place Judge Robinson of West Vriginia. D Charles M. Stuart, president of Garret Biblic Institute, is the ministerial alternate. He wa present during the entire session and took th place of Dr. J. W. Van Cleve on Monda when Dr. Van Cleve was called away on in portant matters. Judge Henry Wade Roger was also called away before the final sessio The Commission of the Methodist Episcopa Church consisted at this meeting of twenty four men. It will be remembered that tw meetings of the Commission were previousl held, one at Baltimore in the closing days o 1916 and one in Traverse City during th closing days of June and the first three da of July 1917.

The Commissioners at Savannah ap proached the task in the spirit of seriousnes that showed they realized their responsibilit to the two Churches represented and in a spir of prayer which revealed their allegiance t our common Lord and Master of all. Whil there was nothing strained or particula stilted or formal, at all times the meeting wa on a high level of serious purpose. The eye of the world-wide Methodism and the Pro testant world were turned toward Savannah And, as far as local interests were concerned all Savannah was on tiptoe without regard t religious persuasion or race or color. Thi historic city realized that in its midst ther was a most significant gathering, and whil the wishes of the Commission were regarde as to social functions (which were reduced to the minimum), the entire population of Savannah was deeply concerned in the deliberations.

Patience Towards Negro Urged by Southern Religious Body

The following resolutions were read and unanimously passed by the Tennessee Annual Conference of Y. M. C. A. workers recently held in Gallatin, Tennessee:

We respectfully submit to you, and to the Gallatin Conference through you, the following preamble and resolution, which we hope may be referred to the proper committees for definite action:

In the present world crisis there is imminent danger that lawlessness and disorder and crime will take advantage of the unrest of the times to accomplish their hideous work in our midst;

Tuskegee Student 10-27-17

Particularly in the realm of social morality, industrial adjustments, race relationships are these evils likely to manifest themselves;

The presence of these evils in our organized life constitutes a greater menace to our peace and happiness than all the arms and military tactics of the nations with whom our country is at war;

The evils of which we complain have for their ultimate end the complete overthrow of our homes, our churches, and the Kingdom of God on earth;

The church is the greatest agency known to the world for arousing the conscience and inspiring the motives of men for loyal and unselfish conduct, and as loyal members of the church we make our appeal.

Therefore, be it Resolved:

That we proclaim anew our confidence in the Gospel of the Son of God as the only and sufficient solution of the social and national ills from which humanity is today suffering;

That we lift our voice against all exploitation of the weak by the strong, all injustice, all lawlessness and disorder, all greed and hate and evil passion, wherever in individaul or social life we see such things practiced:

That we as an organized body, representing a great and powerful church in the world, put ourselves on record as unalterably opposed to lynching, race riots, unfair and unjust treat[redacted] our fellow citizens of African blood, and unfairness to immigrants and aliens of all races who may be living among us;

That we use the pulpit, church press, daily newspapers and every other laudable avenue of publicity to call the attention of our people to the need of fairness, brotherly love and unceasing prayer in order to win the battle against lawlessness, disorder, hate and prejudice in our national life.

(Signed) A. M. TRAWICK.
(Signed) W. D. WEATHERFORD.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

The spirit of brotherliness prevailed during the entire commission. There was not a harsh or unbrotherly word uttered. In several instances there were remarks that called for explanation and may be in instances certain statements were expunged from the record. But when one considers the delicate questions that were discussed the men of independent thinking who participated in the discussion, representing as they did various sections, different schools of thought, different temperament and different ideals and traditions, it is nothing less than remarkable, if not wonderful, that this meeting should have begun, carried through and closed in the spirit of the finest fraternity and brotherly love. This was the evidence of the dominance of the Christly spirit. Only Christian men could have met and deliberated in such spirit, and it was a tribute to the Gospel that we preach and to which we subscribe to have had such fellowship as was manifest at Savannah. The Commissioners intermixed. There were no lines drawn in the seating. There were two secretaries, Dr. A. W. Harris for the Methodist Episcopal Church and Dr. F. M. Thomas for the Methodist Episcopal Church, South. The presidency of the Commission alternated between Bishops Cranston and Bishop Collins Denny. Bishop Denny, because of the indisposition of Bishop Candler, acted in Bishop Candler's stead. Bishop Cranston yielded the chair on several occasions to Bishops McDowell, Leete and Cook.

There are two colored men who are members of this Joint Commission, representatives as they are of the Methodist Episcopal Church. In the matter of seating, participating in the deliberations of the meeting no one thought of their color. They were accorded every right and courtesy by all the members of the Commission. It was the first time in the history of America that the two sections have come together with Negroes as members of the Commission on equal terms. Some one said that the South would not sit in a legislative body with Negroes. Representatives of the South did sit in one of the most historical gatherings of American Methodism with Negroes and that in the very heart of the South. No one was convulsed or disturbed. It was accepted as a matter of course.

Points of Difference

The two Churches represented agree in doctrine. They have a common history. They preach the same Gospel and seek the same end in the propagation of the truth, but there are wide differences between the two Churches, differences of temperament, differences of historical environment, differences in traditions and we might safely say differences in ideals, not by any means implying that the ideals of one or the other are superior. When organic union is considered from the standpoint of doctrine it is quite easy. When approached from a historical setting and social environment it is a different proposition. In one group the ideal of a centralized government predominates, in another, local self-government. One group is insistent on a world church, another group, with equal intensity, insists on what might be called a national church. In church life as in national life the Southern mind always works direct, and quite positively and frankly expresses its conviction, expressed sometimes to the discomfiture of others. Perhaps in no part of the country is free speech more literally indulged in by the dominating class than in the South. The North is just as positive in its convictions but less quick in uttering them. So that we had in a measure two types of minds, two methods of approach, two mental attitudes.

The Task

The two Commissions had the task of building plans for the unification of the two important branches of Methodism. They separated in 1844. They grew widely apart at several points; among them: as regards the episcopacy, in the attitude toward women and in the attitude toward the Negro. In the Methodist Episcopal Church, South, the bishops are the final court of appeal. This is not true of the Methodist Episcopal Church. With the Methodist Episcopal Church women are admitted to the General Conference. Women are not admitted to the Methodist Episcopal Church, South. While laymen are admitted to the General Conference of the Methodist Episcopal Church, South, it would appear that soon all American Methodism is coming to the position of the Methodist Protestant Church of admitting laymen to the Annual Conferences as well as to the General Conference. But these differences seem reconcilable.

There are sharp differences on the race question. Be it said to the credit of the South that it has changed its attitude toward the Negro in the last fifty years in a very marked way. During the meeting no one attempted to defend slavery. The Southern men were just as intense in their devotion to our common country as the men from the North. As a matter of fact, when Bishop McDowell asked that a tabulation be made of the men who had sons and grandsons in the army, twenty-six men stood, sixteen from the South and ten from the North. Patriotism ran high at times in the Commission and there was not the least indication of sectional lines when national patriotism was to the front. The Southern men were insistent upon their interest in the Negro's welfare, in his educational, moral and spiritual development. The North, less sentimental than in the years gone by, nevertheless held to the cardinal principles of universal brotherhood. If the Churches remain apart there will be three causes: The episcopacy, relation of central body to the local government and the Negro.

Notable Discussion

One of the greatest discussions of recent years on the Negro question was the discussion of the Joint Commission in considering the report of the committee on the status of the Negro in the proposed reorganized Church. Two propositions were presented, both of which were inseparably linked. The first was called a preferential plan, and provided for the placing of the Negro into a Central Conference, to which Conference would be granted legislative powers on all matters local and with power to elect bishops subject to the confirmation of the General Conference and with a fixed representation of ten in the General Conference. It was further provided in the report that when this jurisdiction reached a membership of 600,000 it should automatically become a Jurisdictional Conference or an Associate General Conference with practical autonomy, with power to elect bishops, with full legislative and judicial powers, with one representative on the Constitutional Council and with representation on all the connectional boards. On this report there was a disagreement. First, as to fixed representation in the General Conference, and second, as to whether the Central Conference should automatically, upon reaching a certain number of members, become an Associate General Conference. After eleven days of continuous discussion of the question morning and afternoon, with a number of conferences and separate meetings of the Commissions, the two Commissions failed to agree on the status of the Negro in the reorganized Church, but agreed to meet April 10 in the City of St. Louis to formulate a report embracing matters on which there was an agreement, which report should be submitted to the General Conferences of the two Churches. A more detailed account of the discussions and details of the proposed plans will appear in next week's issue.

NINTH ANNUAL COUNCIL OF COLORED CHURCHMEN

1935 New York City Churchman
JULY 13, 1918

Addressed by Representatives of Several Denominations

COLUMBIA, SOUTH CAROLINA.—The ninth annual council of colored Churchmen of the Diocese of South Carolina convened on June 26-27 in St. Luke's Church, Columbia, of which the Rev. Chas. A. Harrison is rector.

This council was one of the most constructive and helpful held since its organization. The spirit of Christian unity permeated all the services. During the several sessions the council was addressed not only by the Episcopal clergymen and laymen, but by Baptist, Methodist and Presbyterian ministers. The Right Rev. Wm. A. Guerry, D.D., presided.

The clergy and lay delegates of the council were delighted to welcome into their midst Archdeacon H. B. Delany, D.D., suffragan bishop-elect of North Carolina, for the work among the negroes.

As a special order for 5:15 p. m. the subject of the "Church and the Camp" was ably discussed. The leader was the Rev. E. S. Willett, volunteer chaplain, and followers were the Revs. St. J. A. Simpkins and J. R. Jones. The Rev. E. A. Penick volunteer chaplain, was introduced and made the closing remarks on the subject

A special address, full of wholesome instructions, was delivered by the Rev. K. G Finlay, rector of Trinity Church, Columbia, on the subject of "The Place of the Church in the New Order."

In connection with the matter of self-help the law delegates took action early in the session urging the parishes and missions in the archdeaconry to increase their ministers' salary.

BALTIMORE MD. AMERICAN
JULY 3. 1918

COLORED M. P. CONFERENCE.

At a special session of the Colored Conference of the Methodist Protestant Church held Monday in Gillis Memorial Church, this city, Rev. Roy D. Mohr, of the Northern and Eastern districts, was elected president to succeed Rev. B. H. Knight. The latter was elected president of the Conference at its seventy-second annual session held in Washington, D. C., last May. Rev. W. W. Hoy was secretary of the special session and Rev. W. H. Thompson, his assistant. Rev. Mohr will assume charge of the Baltimore and Washington Districts.

Church-1918

WHY UNIFICATION FAILED--- FIXING THE RESPONSIBILITY

WHY UNIFICATION FAILED

South western Christian Advocate 6-13-18

An Editorial In Zion's Herald

"I have just read with disappointment the account of the failure of the commission to agree on unification. It appears to me almost humiliating that the great Methodist Churches should quibble to the point of final disagreement over the mere question of a few votes in the General Conference. Is it possible that the matter of some ten or a dozen votes is of more importance to the kingdom of Christ in the United States and the world than a united Methodism? Without attempting to fix the responsibility it does seem to me that the two great churches have made an awful mistake in this matter. Surely the church whose cardinal doctrine is to serve should not be divided by a dispute over a few high seats in the General Conference. Did not Christ have something to say to His disciples along this line, once upon a time? At present I am from necessity a member of the Church, South, but in heart am still a member of the larger body. My brother was a member of your last General Conference, as well as one or two before that, so you see I can look at this question somewhat from your viewpoint. I say it frankly, how can the church successfully appeal to the highest and best, in any section of our great country, if a dispute over 'high places' is the rock upon which unification is to be wrecked? I am heart-sick over the long strife and conflict, and had hoped that it was near an end. But it seems I, and many thousands like-minded are to be disappointed. Is the whole matter at an end?"

WE believe the foregoing letter from a representative layman of the Methodist Episcopal Church, South, represents the mind of the great body of laity and ministry of the two Methodisms. The failure of the Joint Commission to conclude a plan for the union for the two churches would have been a keen disappointment in any event, but when failure is seen to be due to a purely incidental matter the outcome is not only disappointing, it is humiliating.

The Joint Commission agreed that the Negro jurisdiction should be represented in the General Conference, and that its representatives should have all the rights and privileges that belong to any other delegates, but it could not agree as to whether the number should be at the most twenty-six or forty-four.

That a matter of eighteen delegates should be allowed to keep the two great Methodisms apart perhaps for another generation is little short of calamitous. We confess that as a result neither Commission appears in the enviable light that we would prefer to have it.

The fact that the Northern Commission at Savannah officially agreed to accept twelve Negro delegates with a maximum of eighteen, and at St. Louis refused to accept eighteen with a maximum of twenty-six, seems inexplicable. Their refusal to accept a proposition 50 per cent in advance of their own previous proposal puts our Commission in the unfortunate position of having failed to abide by its own agreement. The insistence of the Northern Commission at St. Louis, on the ground of principle, that the colored jurisdiction should have a membership in the General Conference proportionate to its membership in the Church *provided that its representation in the General Conference should never exceed five per cent of that body,* is a contradiction. A five per cent limitation is itself a violation of the principle of proportionate representation. If representation is to be proportionate, then there should be no limitation except that imposed by its own numbers.

It would appear from their St. Louis and Savannah proposals that while our Commissioners insisted they were contendeding for a principle, the whole question really turned upon expediency in an incidental matter.

It has been said by certain Northern Commissioners that they would have gladly supported the committee's report for a representation of eighteen for the Negro in the General Conference with a maximum of twenty-six, if the Negroes themselves had been willing to accept the proposition. Unfortunately, our colored leaders insisted to the last upon what they were pleased to call their "rights." They could have solved the difficulty by a slight concession and made possible the union of the two greatest Protestant Churches in America, but they did not. Their individual "rights" appear to have loomed larger with them than the interests of the Kingdom. It is a pity that our Negro membership should thus be put in the unhappy position of defeating unification.

Our colored membership was continued in the reorganized Church as an organic part of it; they were given a Central Conference of their own with control of their own local affairs, with the power to elect their own bishops; they were given representation in the General Conference with all the rights and privileges accorded to any other delegates in that body; provision was made for their advancement to the status of a General Conference within their jurisdiction, provision was also made that when so advanced they should have representation on the connectional boards and in the highest judicial body of the Church —the Supreme Court.

Everything for which our colored membership contended was conceded but one, and because the number of their delegates in the General Conference was not according to their desires they stood upon their "rights" and unification was defeated.

Having been perfectly frank in dealing with our own Commissioners, the Herald in all fairness is forced to say that it finds the attitude of the Southern Commissioners also decidedly disappointing. Having agreed that the Negro should sit in the General Conference with all the rights and privileges that belong to any member of that body, the exact number of Negro delegates seems a small matter. The fact that they are there at all establishes the principle. If twenty-six are allowed, why not forty-four? Surely the additional number in a General Conference of 850 is too small a matter to keep two great Churches apart if they really desire to get together, as we believe the rank and file of the two Methodisms earnestly desire to do.

A frank appraisal of the facts does not put the two commissions in the enviable light before the two Churches and before the world at large that one might wish. Either Commission by a little conciliation in a purely incidental matter could have made unification possible, and neither did what it might have done. The colored members could have saved the situation by a slight concession, but they did not make it. The Joint Commission faced an

Member of Presbyterian Mission in Conference

Rev. John W. Lee, D. D., of Philadelphia, Pa., field missionary of the Board of Missions for Freemen of the Presbyterian Church, U. S. A., for the Northern States, is in the city on invitation extended by the church extension committee of the Presbytery of Chicago. The purpose of Dr. Lee's coming at this time is to hold conference with members of the committee and the local Presbyterian pastors of the already existing churches.

Chicago Defender 6-15-18

Rev. John W. Lee.

The object of the conference is to extend the work and probably organize the forces for effective advancement of the Presbyterian churches. No doubt a number of advanced methods will be discussed, having for their aim and object the facilitating of the progress of the church. Dr. Lee is known as a prominent figure in church circles and stands pre-eminent as a man of broad visions, and as an able preacher of the gospel. Under his guidance the interest of the Presbyterian church will take on greater impetus than heretofore.

NEW BAPTIST PEACE COMMISSION TO MEET IN NASHVILLE DECEMBER 12, 1918.

The Richmond 6-15-18

The writer has been reliably and from the best authority informed that the new Peace Commission representing the two National Baptist Conventions and the white Southern Baptist Convention will be called to meet in the First Baptist Church (white) Nashville, Tenn., Thursday December 12 1918 10 A. M.

more effective service.

Yours for Peace and Reunion,
R. C. JUDKINS, pastor, Salem Baptist Church, Jersey City, N. J.

opportunity that seldom comes to a company of men, and they failed.

But the case is not hopeless. The General Conference of either Church by the manifestation of a frank and generous spirit can save the situation if it will. The General Conference of the Church, South, will have the first opportunity, and we sincerely hope that their magnamity will equal their opportunity and that the honor of making unification a fact will be theirs. If Methodism is to retain her commanding leadership among the Protestant forces, she must cease wasting her resources in competitive strife. She must unite and mobilize all of her resources for the conquest of America and the world. May our sister Church that so magnificently opened the way for reunion at Oklahoma City lead the way at Atlanta.

THE EDITOR IN MEMPHIS.

The Union-Review is not going to shout over the outcome of the Memphis Peace Conference but with propriety we can say, "We told you so." More than a year ago we promised when victory came our way that we would not say one word to make any Baptist feel bad, not one word offensive. "Them's our sentiments" at this writing. Baptists who have differed with the Union-Review will not be grieved at one saying the Memphis Peace Conference has vindicated our contentions. The Washington charter is to be annulled, the pending lawsuit is to be withdrawn, Dr. Morris, Secretary Hudson and other officers are to retire. Dr. Boyd remains Secretary of the Publishing Board. Only recently we said these things were prerequisite to peace.

Next week we shall publish in detail the position taken by our commission in the Peace Conference and we shall relate how their every proposition was accepted and approved, barring an expression or two. However, the differences are those of phraseology rather than of principles, and we have no grievance to relate. The Union-Review gives unstinted praises to the commissioners of the Morris convention. Never have we witnessed a finer spirit, never heard more conciliatory words, never did we feel the force of a sincere desire for peace and unity among Baptists in any brethren more than in our dear brothers of the opposite convention. Truly we lift our hat to the commission. Further on we shall take pleasure in naming Baptists worthy of commendation. Brethren, too, of the Southern Baptist Convention (white) shall have their share of commendation in the columns of this journal, for they deserve it.

Every member of our commission was present. Drs. Jones and Boyd, also Dr. Morris, and all of his commissioners were present, and seven white brothers. Then, too, Baptists from different states at their own personal expense attended the Conference, thereby evidencing the wide-spread interest in the outcome of the conference. Truly we have a lot of big Baptists. The Union-Review shall never cease to sing their praises. We think Baptists are to have organic union. Contrary to our prediction it now begins to appear that we are to have one re-united convention at an early date, earlier than we thought possible. The Union-Review will encourage every movement tending to facilitate organic union. Upon unanimous request of our commission we drew up their statement submitted at Memphis. In detail it was accepted, and of course it has his endorsement. The Union-Review, however, does not give its unqualified endorsement to one of the proposals approved by the joint commissions. We have, also, some objection to the sentiment touching "ownership and control" of denominational property. None, of course, against the principle involved. We mean to let our readers know what is what concerning ownership and control of our Publishing House at 523 Second avenue, North, Nashville. We sincerely hope that only the right construction shall be placed upon the proposition offered at Memphis. We are a bit apprehensive that a number of our brothers are shouting before they get out of the woods. Some times people find on re-examination that they did not get what they thought they had. Let's not place the wrong construction upon any one of the measures approved at Memphis. Read what we shall say next week.

27 Years U. S. Mail Carrier, Never Late; Walked 109,869 Miles; Delivered 338,040 pounds of Mail—Great Bible Student.

Mr. M. W. Webb, the subject of this short sketch, is one of the best and most favorably known men of his race in this state. He was among the first letter carriers to be appointed in the service of the government of this city. He received this appointment as letter carrier in this city twenty-seven years ago, and has the eminent distinction of never having been late a single time during all these years of faithful service. Think of this long service and unbroken record. More than a quarter of a century. This is the way he managed to never be late: If walking, he always would start in time to reach the post office, if he should get hurt or break a leg—he could crawl; if he was riding he would start on time so if a wheel or the wagon should break down he could unhitch the team and reach his goal in time by walking. He has walked since being in the service 109,863 miles and has delivered 338,040 pounds of mail.

Mr. Webb is a great Bible student and hardly a day passes that he does not read a verse or chapter in the Bible. He is the founder of Webb's Chapel Baptist church for whom it takes its name. He has served as Sunday school Superintendent 25 years and has never been late on that "job." He is among the great laymen of his church and denomination. Such eminent learneds of his church as Dr. E. C. Morris and Prof. J. A. Booker recognize his strength as a leading churchman and his mighty exerting force among his fellow laymen, throughout the church. As a business man Mr. Webb stands high in the estimation of the people. "His word is his bond," and business men delight to associate with him.

The children on his route are quite fond of him and ask him many questions about the mail and where he lives. "Webb, have you any mail?" is one of the many questions put to him day after day by the little ones. "None for you today," is one of the answers he gives them. "When are you going to bring me some mail?" says one child full of eager emotion. "Xmas of next year," is the quick reply of Mr. Webb.

"Where do you live, Webb?" says another little tot. "No where—done moved," is the way Mr. Webb puzzles the little ones. Mr. Webb came to this state from the state of Mississippi and has lived in this city during these years and at this time is said to be worth quite a handsome sum in money and property.

—W. B. Cloman in Ethepian Messenger.

FINANCIAL REPORT OF CHURCH MADE PUBLIC

Washington, April 19.—The African Methodist Episcopal church raised $245,522.44 in "dollar money" collections during the fiscal year ended March 31, an increase of $21,924 over the previous year, according to the annual report submitted by Financial Secretary John R. Hawkins at the annual meeting of the financial board of the denomination, held here on Wednesday, April 17.

The following members of the board were present: Bishop B. F. Lee, president; the Revs. M. W. Thornton, A. L. Gaines, T. H. Jackson, A. J. Carey, S. J. Roseborough, R. D. Mance, W. H. Edwards, C. H. Shelto, S. P. Johnson, J. E. Starks, J. D. Dennis, J. R. Ransom and J. W. Saunders.

Of this sum, 8 per cent, or $19,635.15, went to each the educational, missionary and church extension departments; 36 per cent, or $99,258.20, retained by annual conference for the support of ministers, orphans and widows; 40 per cent, $98,175.77, reserved for general denominational needs.

Professor Hawkins said that African Methodist churches had raised $1,600,000 for local needs during the past year, that $125,000 had been raised for educational purposes and over $90,000 for charities and benevolences. The denomination owned $12,00,000 of property, the report stated. The secretary also detailed the work done by the department in aiding food conservation, in getting four young ministers of the church appointed chaplains in the army and of efforts made to help Race soldiers and to urge the buying of thrift stamps and Liberty bonds.

CHURCH NOT BOUGHT BY NEGRO FOLKS

N Y C AMERICAN
OCTOBER 25 1918

R. H. Atkinson Will Alter Property for Business Uses.

Richard H. Atkinson is said to be the purchaser of the New York Presbyterian Church property at the northeast corner of Seventh avenue and One Hundred and Twenty-eighth street, and not the Metropolitan Church, a negro congregation, as was reported last week.

The Rev. J. F. Forbes, secretary of the Church Extension Committee of the New York Presbytery, says Mr. Atkinson is the real owner and that he understands the new owner plans to alter the property for business purposes when building conditions are more favorable.

Dr. Forbes said the Metropolitan Tabernacle, of which the Rev. Joseph Kemp is pastor, formerly had possession of the church under a lease which carried an option of purchase, and this option had been turned over to Mr. Atkinson. This will pass December 1.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

Church—1918

"THE CHURCH AND THE NEGRO"

LET US BE FRANK

Christian democracy cannot have two interpretations. It full message must be the same to all peoples, regardless of color or condition. Otherwise it is not what it claims to be. Its trend is toward the very autocracy which it would crush. This fact creates difficulties and problems, but unless they are met and solved there will ever be a discordant note in democracy's song, and twelve million of the nation's population will be unable to sing it with enthusiasm and joy. What a confession to make to the nations of the earth! What a failure to note in the records of advance and prosperity! Shall the fruits of Christian democracy not be given freely to our Negro population? A left-handed application of its principles to these people is intolerable. It is unjust to them and soul-shriveling to those who thus administer it. It leaves a blot on the beauty of a nation which the world is examining today with microscopic closeness. It raises the question as to why the Negro must die in the trenches to make the world safe for a democracy in which he has as yet but an imperfect participation.

No institution in the country is so obligated to labor for the impartial administration of democracy as is the Christian Church. It has no alternative. To do otherwise is to deny the right of the church to exist. To fail to meet every issue which such righteous administration raises is to admit that the teachings of Jesus Christ are based upon compromise. Theoretically, the altars of the church are open to all peoples and the blessings of religion are to be shared by all. This involves the application of the principles of Christian brotherhood to all people at all times. As a practical demonstration of its faith and teaching the church is obliged to do this very thing. That it brings with it some hard propositions is admitted. But the church which offers to men salvation from sin, and fellowship with Jesus Christ, must lose itself in the fulfilling of its mission at this point if it is to save itself for the solution of the problems of later years. It must lose itself in this task if the nation is to be saved from a practical denial of the spiritual vision of democracy which it is holding up to the world.

The church has not been unmindful of its obligation to the Negro in the United States. It has given him opportunities to secure an education when the State was dilatory in providing it. Churches have been built for him and ministers supported to teach him the way of life. In these two respects little fault can be found with the church. But the influence of the church has not been strong enough to prevent industrial discrimination against him. It has not altered political conditions which nullify the political privileges gven to him. Mob law has been permitted to execute him at the end of a rope or at a blazing stake unquestioned by the church. Cross-sections of our history reveal many instances in our national life where democracy for the Negro has been of the "scrap-of-paper" kind. For real democracy the American Negro will live and die. But he looks at the pseudo-democracy with that same failure to understand which prompted the little girl to say to her mother: "Mamma, why is it that when I'm bad you say I'm naughty, but when you're bad, you say you're nervous?" Somewhere in our church statesmanship we have fallen short of the mark. Can we correct our error and yet prove our theory by our practice? What already has been done challenges to an immediate response.

Shall Christian Democracy Prevail?

The Methodist Episcopal Church, through its General Conference of 1864, stated that "justice to those who have been enslaved requires that in all the privileges of citizenship, as well as in all other rights of a common manhood there shall be no distinction founded upon color." The purpose of the church has been to help the Negro to become prepared for full participation in Christian democracy and then to see that he has it. In these days of the shedding of innocent blood for the ideal of democracy, or the right of the people irrespective of color or creed, the Methodist Episcopal Church must renew her grip upon her claim of being preeminently the church of the people. In making "the world safe for democracy," and "democracy safe for the world," which in the first place precipitates the greatest struggle of the ages, and in the second place, makes necessary the greatest effort Methodism has ever made, may not the heroism and the sacrifice in the trenches of so many of Methodism's black sons make easier the attainment of all that the church would have for its Negro members? This is the question many are asking. With what response shall the church make answer? Will it declare that the utterance of the fathers included democracy in church affairs as well as in affairs of state? Who can answer? The celebration of the Centenary of Methodist Missions centers around the labor of John Stewart, a Negro, the first missionary to the Wyandotte Indians. Into what broader paths of opportunity will the Centenary lead the successors of this black man? Christian democracy within the walls of the Christian Church meets a question which must be answered frankly at this point.

Through its Board of Home Missions and Church Extension the Methodist Episcopal Church appropriated $50,032.85 for the support of ministers and the erection of church buildings for Negroes in 1918. Now she must do something to break the long record of 3,200 lynchings which the last thirty-five years charge up against our Christian Democracy. The barriers which prevent the Negro from paticipating in the industrial opportunities of the land must be battered down. He must be permitted to live in houses which are fit to live in. Provision must be made for wholesome social life for him. The Negro is not a subjective thesis for the purpose of discussion. He is an objective reality. He is an objective reality. He is a part of the life of eevry community. That he must be a party to the securing of the things which he needs is granted. But it must be remembered that the other party to the problem must see to it that he has a fair chance to do this very thing. We must give serious heed to the words of Benjamin Brawley who says:

"We feel that the Unted States cannot long remain in the delemma of fight for democracy while at the same time she denies the fundamental principles of democracy at home. We cannot much longer pluck the mote from our brothers' eye unmindful at the same time of the beam in our own. Meanwhile, however, the Negro goes quietly about his work. He has picked corn and pulled fodder, scrubbed floors and washed windows, fired engines and dipped turpentine. He is not quite content, however, to be simply the doormat to American civilization. Twelve million people are ceasing to accept slander and insult without a protest. They have heard about freedom, justice, and happiness, though these things seemed not for them. They cannot quiet see the consistency of fighting for outraged Belgians or Armenians so long as the rights of citizens at home are violated. In the words of Forraker, "They ask no favors because they are Negroes, but only justice because they are men.'"

Has the Methodist Episcopal Church an answer that is demonstrable to the implications of what this man puts so bluntly?—From Christian Democracy for America, by D. D. Forsyth and Ralph Welles Keeler.

DR. WILLIAMS WILL SPEAK IN MEMPHIS UNDER AUSPICES OF THE NATIONAL COMMITTEE ON THE CHURCHES THE MORAL AIME OF HE WAR.

Dr. C. Williams has been invited to become a regular speaker in the series of meetings to be held throughout the country under the direction of the National Committee on the Churches and the Moral Aims of the War.

It is to be remembered that three meetings of this nature have been held in Talladega, New Orleans and Hampton. The next meeting will be held in Memphis, Tenn., Monday and Tuesday of next week. The National Committee on the Churches and the Moral Aims of the War is made up of some of the most prominent men of America. The President of theh organization is Hon. Wm. H. Taft, Judge Alton B. Parker is Vice-President, Dr. Henry A. Atkinson is Secretary. At the Memphis meeting Dr. Williams will speak on the subject, "The New Task of Reconstruction in Industry."

Hon. Emmett O'Neal, ex-governor of Alabama, will speak on the subject, "The Spirit of Democracy." Other speakers will be Bishop Thomas A. Gailor, D. D., Bishop N. C. Cleaves, D. D., Bishop I. B. Scott, D. D., Rabbi W. H. Feicnschreiber, Pr. D., President Fayette A. McKenzie Fisk University, Dr. R. E. Jones, Editor of the Southwestern Christian Recorder, Dr. W. T. Vernon, Dean L. B. Moore and Mr. Emmett J. Scott.

Dr. Williams will preach Sunday at 11 a. m. on the subject, "How to Catch Big Fish." At 7:45 p. m. on the subject, "Peace by the Program of Jesus."

WHEN GRANDFATHER WENT TO CHURCH

By Ralph Welles Keeler

THE little old one-cell church which grandfather attended years ago still encumbers the front of the cemetery at The Forks. Most of the people who stood with him outside the door waiting for the preacher to arrive for "service" rest peacefully in the back part of the cemetery. Gradfather is alive, however, and to hear him tell it, nothing of any great importance in the religious world has happened since those "good old days." And yet grandfather himself long ago moved away from the little hamlet in the mountains and became an up-to-date banker in ———.

The church itself is not at all the kind in which grandfather likes to worship nowadays. He enjoys the stately building with stained glass windows, high arches and noble furnishings. The leaky old building at The Forks is in strange contrast to the church on the avenue in which we all hold our membership to-day. And the way the services and business of the shabby meeting house were conducted seems so out of place in grandfather's present orderly and businesslike way of doing things.

He says that they used to let the grass grow around the church until someone volunteered to cut it for hay. Often in winter they would let the thin, tired-looking circuit rider build the fire in the church stove after his hurried drive from Brother Brown's at Town Line, where he took his dinner every second Sunday after preaching there. It was a nine-point circuit, with every point on it laying the responsibility upon the other points, and the bulk of the work upon the preacher. To hear grandfather tell it, the preachers of that day were able to do almost everything imaginable. It must have been a development brought about by necessity, for the cares which such a widely scattered circuit must have laid on a preacher's shoulders would almost force a man to qualify for every new task or wear himself out with worry.

CATHOLIC PRIEST MADE PASTOR IN BALTIMORE

(Special to THE NEW YORK AGE.)

BALTIMORE, Md.—The Rev. J. Henry Dorsey, one of the four colored Catholic priests of the country, has been appointed pastor of St. Monica's Catholic Church. He is a native of Baltimore. He received his preliminary training in the Epiphany Apostolic College. He studied for the priesthood at St. Joseph's Seminary, this city. He was ordained to the priesthood at St. Francis Xavier Church in 1902.

BAPTISTS CLOSE BIG CONVENTION

Attendance Nearly 2,000 Higher Than Any Previous Meeting—Adjourned to Meet Next Year at Newark, N. J.

The National Baptist Convention closed at the Coliseum Monday night and all but a few of the delegates and visitors have left the city. The local committee has given out the statement that nearly 2,000 more persons were in attendance this year than at any previous meeting. Harmony prevailed throughout the sessions. There was very little social entertaining. Nothing but strictly business seemed to be the rule—a condition probably influenced by the seriousness of war times.

The largest crowd that attended the convention was on Friday night when Roscoe Conkling Simmons spoke. On Sunday, in addition to the Coliseum services, several prominent ministers preached in the various churches throughout the city and Rev. C. J. Walker spoke in a large tent.

The Publishing Department of the church reported the amount of business done for the year at $116,000; Foreign Mission Board, $20,000; Home Mission Board, $20,000; different auxiliaries from $5,000 to $10,000. The collections taken up during the convention amounted to $15,000. The 1919 convention will be held at Newark, N. J.

THE WOMEN'S AUXILIARY

The Women's Auxiliary of the National Baptist Convention convened at the First Baptist Church, Sept. 4-9, 1918. The sessions opened Wednesday morning with devotional services led by the Missouri delegates, after which Mrs. Eva G. Bolden, the clerk of the First Baptist Church, delivered the welcome address, which made every member of the convention perfectly at home. The services were continued with much pleasure. There were special programs every afternoon and evening of musical numbers and talented people from all over the world.

Sunday at the morning session, the auditorium of the First Baptist was jammed. There was hardly standing room. Rev. W. S. Ellington, the pastor of the First Baptist Church, East Nashville, Tenn., and the only Negro member of the International Baptist Sunday School Lesson Committee, preached at night. Rev. Chas. Blackwell of, Philadelphia, Pa., delivered a very interesting sermon.

All of First Baptist was at their best, first the ushers are commended, on how splendid they seated the public, next the choir for their beautiful music, last but not least, the wonderful dining room service. It was really appetizing to enter the dining room, and see the cafe arrangements of tables, waiters and cashiers. All the women reported a pleasant visit, saying our hospitality can't be beat.

Monday evening Dr. Sutton Griggs, a well known minister of the public delivered a very instructive sermon subject, "Science of the Human Progress."

Sunday morning and evening there will be interesting sermons as usual. The public is cordially invited.

NEGRO MINISTERS HOLD INSTITUTE

Imperative Responsibility to Democracy Is Laid on the Race.

NEW ORLEANS, LA. PICAYUNE
JULY 24, 1918

Three hundred and fifty colored ministers from Louisiana, Southern Mississippi and Eastern Alabama assembled Tuesday in Straight University in a institute under the auspices of the National Committee on Churches and Moral Aims of the War. The address of welcome was given by Rev. E. W. Kinchen, pastor of Grace Methodist Episcopal Church. Response by the Rev. Wash Taylor of Baton Rouge.

Superintendent A. Lawless, Jr., chairman of the local committee of arrangements introduced Dr. Henry A. Atkinson, of New York city, secretary of the national committee, who said: "The National Committee on Churches and Moral Aims of the War was organized in New York city last December for the purpose of presenting to the ministers and through them to the congregations of the various churches of America the great moral issues that are involved in this struggle. In order to cover the entire country the committee has arranged a series of six institutes, each to last for three days, to be held at selected points throughout the South, to which are invited the leading ministers of the negro race.

This institute is the fourth of the series. There is no doubt as to the negroes' loyalty, Dr. Atkinson said. The one hundred and twenty thousand negro boys who are in the army, many of them fighting in France at the present time, are fighting to make the world safe for democracy and together the colored men and the white men of America have laid upon them the heavy task and imperative responsibility of making democracy real in the life of every individual in our clime. A democracy that is good for the world must be a democracy that will acknowledge justice for every man in America and for every individual an opportunity to develop according to his ability to the highest point possible."

Dr. Atkinson leaves New Orleans Thursday to engage in a similar institute at Demorest, Ga., for the white ministers of all that region. The first institute was held in Nashville in connection with Vanderbilt University. The moral aims of this war, as announced by the committee, are as follows: To win the war against autocracy; to make the world safe for democracy; and to make democracy safe for the world; to secure to all nations safety, justice and equal economical opportunities; and to establish a league of nations.

Dean L. B. Moore, of Howard University, in addressing the institute, declared the world is no longer a place for the rule of autocracy; it must be a world in which all the people shall be taken into partnership; that the permanent peace of the world must be established by making secure the rights of all nations through one great league. He urged upon his hearers an enthusiastic and systematic support of this world program, the success of which would mean for them a larger measure of civic, economic and educational development. Brief addresses were made by Bishop I. B. Scott and Rev. A. C. Williams, Dr. R. E. Jones, Revs. J. W. Washington and J. W. Turner. A reception will be tendered the visiting ministers Wednesday afternoon.

Rev. H. H. Dunn was appointed press representative.

PIONEER NEGRO PREACHER HELD IN VERY HIGH ESTEEM

Although a Slave, Caesar Blackwell Was Allowed to Occupy Pulpits of White Churches

Caesar Blackwell was one of the most extraordinary negroes of his day. He was a slave and a full blood African. He joined the church at old Elam and afterward began to preach on the surrounding plantations. His preaching attracted the attention of the white people and the Baptist denomination purchased him from Mr. Blackwell for whom they paid $1,000.

They did not set him free, but appointed James McLemore his guardian, and ordained and licensed him and sent him out to preach. He had no education, but could read a chapter and give out a hymn. He visited the churches in company with the white preachers and occupied the pulpits with them. He was not given a separate charge, but aided and assisted the white preachers in their work.

He would always be invited home by some of the members of the different churches, and while he did not eat with them at their tables or sleep in their residences, yet he was always made comfortable and welcome wherever he went. His new relationship did not have a tendency to make him forget his place, and he was always an humble and respectful negro. He lived to a good old age, preaching to the end of his life, and when he died he was laid away and a stone erected to his memory.

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THE MISSION CENTENARY UP TO DATE

A SURVEY OF PURPOSES, PLANS AND PROGRESS

The Southwestern Christian Advocate may 16, 1918.

By the Rev. DAN B. BRUMMITT D. D., Official Press Representative

THE Centenary is a celebration, naturally. Celebration is a fixed American habit. When, following some significant moment, a hundred years have rolled round, we celebrate the flight of time. Sometimes, it must be confessed, we do it without much reason.

So this Centenary celebrates the hundredth birthday of a significant moment. Up to 1819 the Methodist Church had no missionary work of any sort. But in that year John Stewart, a Negro, lately converted from a drunken and useless life, began, quite simply, to live with a tribe of Wyandot Indians in Ohio and to preach to them Jesus Christ.

That was the beginning of American Methodist missionary work. Not much of a beginning, the captious may say. Well, no. But who can qualify as judge of any genesis? John Stewart's work was of the mustard-seed sort.

In the course of the century our missionary work at home and abroad is—what it is. Certainly we might have much more to show, but also, if John Stewart had not begun when he did, we might have much less.

So much for the "What" of the Centenary. It records the fact that we shall have been working at missions a full hundred years when the Centenary comes to its culmination, a year from next summer.

Celebrating By Doing

The General Conference ordered the celebration, and, with wisdom that amounted to genius, ordered that the form of it should not be a glorification of the past, but a girding for the future.

We *could* belaud and bepraise and begarland ourselves—we, the American people called Methodists—but the General Conference avoided that snare of the devil. The past has given us no small occasion for pride, if there were room for pride in any Church's review of of its history. But such pride is a wine on which a Church may become drunk with denominationalism; from which may heaven deliver us!

No; the Church would celebrate by facing her complete task, the world over, and thereby deliberately accepting that task as her unfinished business, to be done in full.

The story of the Niagara meeting of last October has been told in this journal. And much has been said since then of the crowding events that have followed Niagara. But those who are nearest to the Centenary movement are much amazed at the answer the Church is beginning to give to the most amazing dare that was ever offered her.

The surveys of the foreign field were presented at Niagara. They showed that if the Church should set about doing thoroughly the work now in hand she would need $8,000,000 a year for the next five years—$40,000,000!

The surveys of the home field, as they in turn came along, showed a similar situation. To do in any adequate way the immediate things on every home mission field will take as much again—$40,000,000 in five years!

Now, looked at merely as numbers in a new Methodist arithmetic, these totals are a little startling. But that is precisely not the way to look at them.

anu other secular periodicals. It even finds ready access to the trade journals, which know the interest value of a live missionary story.

There is a photograph, lantern slide and chart department of astonishing proportions. The best lantern slides made in America are turned out here and no commercial slides can compete with them for delicacy and accuracy of coloring.

These slides are to carry the pictured story of Methodist missions to the remotest circuit of the Church. They will make the missionary messages vivid and convincing.

A stock of 30,000 photographs, constantly receiving accessions from all over the world, makes possible an illustrated literature appealing to the eye and faithful in its picturing of the missionary work in action.

It may be asked whether all this does not imply a force of workers almost beyond counting. It does. But at this point emerges one of the Centenary's finest outcomes; these workers—they will number probably 100,000 before we are done!—will not be imported or borrowed. They ill be our own preachers and laymen, each one in his place putting himself into the working of the Centenary plan and each one securing beforehand the training which will make his work effective.

Who can measure what profit to the Kingdom that may mean, because of larger intelligence, quickened sympathies and stronger connections regarding the place and the task of the Church?

The South Goes Forward Boldly

The action of the Methodist Episcopal Church, South, ten days ago, in assuming a $35,000,000 budget for its Centenary World Program comes as an immeasurable encouragement to the Methodist Episcopal Church. Our totals were large. Theirs are also. But more important is the fact that that another highly selected group of laymen, as well as ministers, have indorsed the world program idea.

An entirely new and detached jury has heard the evidence and sent in a verdict which ought for all time to silence criticism. Already the Methodist Episcopal Church is under a heavy debt of gratitude to the Methodist Episcopal Church, South.

World conditions growing out of the war had much to do with the figures of the big budget. The effect of the conflict on the mission fields was emphasized in all the reports and surveys, while the situation in Europe and the call for help there in the work of reconstruction led to the admission of $5,000,000 more into the total askings. The missionary estimates for the five years were over $18,000,000, exclusive of the regular income of the board, which is placed at $10,000,000.

Fraternity and patriotism ran high in the Memphis meeting. Both grew out of new convictions of loyalty to Jesus Christ.

The motives which have led the Church South into the Centenary have been neither partisan nor sectarian. Indeed, the idea of

BAPTISTS VISIT NEGROES IN SOUTH

Rev. John Lyell Among Those at Conference Held at Atlanta, Ga.

CAMDEN N J COURIER
APRIL 30, 1918

Rev. Samuel G. Neil, field secretary of the American Baptist Publication Society, has returned from Atlanta after a three days' conference with prominent workers among the Colored Baptists of the South. He was accompanied by Rev. W. E. Chalmers, secretary of religious education; Rev. J. W. Lyell, of Camden; S. G. Young, of Lansing, Mich.; and H. E. Cole, of Pittsburgh, the last three men being a special committee from the board of managers of the Publication Society.

The conference of the workers was held at Moorehouse College, Atlanta. Delegates were present from Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Louisiana and exas. Among the prominent workers were Dr. S. N. Vass, of Raleigh, North Carolina; D. A. Scott, of Austin, exas; Rev. E. R. Roberts, of South Carolina; Rev. . C. Walker, of Virginia, and Rev. L. W. Calloway, of Alabama.

The situation was discussed thoroughly and plans for strengthening the colored Baptist Sunday schools were outlined. Dr. Neill is much pleased with the outlook, and believes there will be an awakening as a result of the confernece. Dr. Neill spoke at one of the big colored churches of Atlanta, and was much pleased with his reception. The students attending the college took an active interest in the conference. The singing of the students was a feature of the conference which was enjoyed.

MINISTERS' CONFERENCE AT HAMPTON INSTITUTE

news 6th = 15

Hampton, Va., June 17.—The fifth annual meeting of the Ministers' Conference of Hampton Institute will be held from June 25 to 28 in Memorial Church, Hampton Institute.

The conference, acording to the official announcement, "was organized to afford an opportunity to ministers of all denominations to meet for a few days of study and discussion of the great problems which they are facing in their work.

"The annual meetings are held in connection with the Hampton Institute Summer School for Teachers, in order that a spirit of closer co-operation may be brought about between ministers and teachers. Those who attend the conference for ministers are also afforded many of the advantages offered by the lectures and classes for teachers."

Rev. A. A. Graham, Phoebus, Va., is the President of the Conference and Rev. Laurence Fenninger, Chaplain of Hampton Institute, is the executive secretary.

the Centenary celebration first came from Dr. Pinson. He generously allowed us to run away with the idea, and now the deliberations at Memphis put his Church again in the lead.

"If this program takes shape," said Dr. John R. Mott, at the conclusion of his great address before the Board of Foreign Missions last November, "mark my word, it will bring new life to Methodism. We need something which will stir our latent capacities for sacrifice, heroism, adventure, leadership and co-operation within our great communion; that will lead us to join more closely to other Christian bodies as this program evolves; above all, that will lead us to seek His face and be found in Him." Few words of prophecy have ever been more quickly fulfilled.

Strangely enough, at the very hour when the Memphis committee was formulating its great new offensive for humanity, Von Hindenburg and his hordes were gathering for their new, and, we hope, last beastly drive of tyranny and destruction. "The history of the world and of all Christianity shows," to quote again from Dr. Mott's memorable address, "that periods of suffering have, for some reason, always been great creative moments with God."

If American Methodism has a right to find any satisfaction at all in this tragic hour it is merely because it has rededicated its resources to God and placed itself where God may use it in the creation of those new heavens and earth wherein righteousness is yet to dwell.

Prayer, Stewardship, Life

The three great objectives of the Centenary, without which it would be a magnificent failure, are prayer, stewardship, life.

As to prayer, there is complete agreement that the Church has never yet even discovered its available resources. We have continually talked about prayer and we have maintained, as one of the institutions of the Church, a stated prayer meeting, but that prayer really changes things is a truth which has not really gripped the Church with power.

In connection with the Centenary is a department with a long name, which has this business in hand. It is called the Department for the Development of Spiritual Resources. Under the direction of W. E. Doughty, of the Laymen's Missionary Movement, this department is enrolling thousands and must enroll tens of thousands of people in definite pledge of daily prayer, not only for the Centenary, but for all that the Centenary means to the Church and to the Kingdom.

The stewardship objective, of which the Rev. Ralph S. Cushman has direct charge, has already suffered the distinction of being misunderstood. Some have assumed that the be-all and end-all of the stewardship message is the tithe and the securing of a sufficient number of tithers to make sure the Centenary millions. It is true that the tithe is urged as a part of stewardship—the one part which brings into concrete acknowledgment all that the individual Christian has said and felt concerning his relation to God as the holder in trust of whatever he possesses. But stewardship, in the large, is neither legalistic nor arithmetical. It involves all that the Christian is, as well as all he has. The title, whether it be considered as a law still binding on the Christian conscience, or whether it is taken as a convenient method of beginning one's Christian use of property, is not the whole of stewardship.

By prayer and by the practice of stewardship we come naturally to the long accepted, but not perfectly practiced, principle of life dedication and life service. It is easy to see that if the Centenary should be the immediate cause of producing such results as these it will be far more than a celebration of anything in Methodist history. It will be an advance of the whole Church on the whole battle front, against all which the Church, as an army, must fight.

The War No Barrier

Some have asked why the Centenary in war time? Why not wait until the coming of peace, lest we distract our thought from the main business of the hour?

And the only answer it, This *is* part of the main business of the hour. It is linked up with the whole defense of democracy and the lifting up of democracy.

If Edison and Marconi should devise electrical means of destroying U-boats or spiking guns by wireless they could have any price they might name. One hundred millions, one day's war bill, would be a reasonable figure.

The Christian Church possesses at this moment something more potent than either of those impossible inventions. Not to destroy the hyenas of the sea, nor to silence the howitzers on the western front; that must be done by the wit God has given the Allies.

But to make a world of equals; to produce results that have the power of permanence, a war can never produce them, to release for all men's use the largest values of unselfishness and service—this, which is the one infallible insurance against war, is the secret of the Church of Jesus Christ.

Yesterday, that is, before the world war came, even Christian leaders just hoped and thought and prayed that all this might be true. They had no faith strong enough to take full hold of so mighty yet so simple a truth.

They asked for duplex envelopes and every-member canvasses and forward movements, like King Joash in the presence of the old prophet. They got what they asked for and not all of it together was enough.

But now! In our own Church, through the war, God has opened the eyes of those among us who, even beforetime, had clearest vision, and has shown them that they did not see men as trees walking. In the light of what now has been shown them they are calling the Church to a measure of joyful sacrifice which, though it will cost far less than this war, will gain what the war alone can never bring.

The Program of St. Paul

Wherever the Centenary has been presented, at New York and Philadelphia and Memphis and Niagara, men who might have been antagonists, or at least rivals, have been in perfect accord. These men, Kansans, and New Yorkers, and Texans, and Kentuckians, and Denverites, and the dwellers in Pennsylvania and in Ohio, and California, in Georgia and Iowa, Illinois and Indiana, in Minnesota and in the parts of New England about Boston and strangers of Europe, natives and naturalized, all have heard, every man in his own tongue, what most of them had rarely dared even to hope.

O, yes; one may guess what others, mocking, will say. But they are as surely wrong as those who first heedlessly said it.

The leaders of our missionary work are not full of the heady wine of a little brief authority; this is no noisy babel of men drunk with the pride of place.

The Centenary celebration is to go deeper than money. As the Bishops say in this paper, money is neither first nor largest.

Frankly we have never yet moved straight forward, as a whole Church, to our whole task. And that has been, in part, because our spiritual life has never yet been sufficiently strong and positive to do it.

So the Centenary, recognizing that the Church is not an establishment, but an army, will work to implant the morale of an army, to secure the directness of an army and to provide the equipment of an army.

Could'nt Agree On Negro Question

METHODIST COMMISSION TO TRY AGAIN IN SIXTY DAYS.

The Savannah

What to do With Negro Membership Proves a Big Problem.

Tribune

The Methodist Episcopal Unification Commission, composed of members of the Northern and Southern branches of the church, which met here week before last adjourned Wednesday night after finding the Negro question in the church too much of a problem to solve. All other obstacles could have been easily surmounted but the problem of deciding what they should do with the 300,000 Negro members of the church proved a stumbling block.

Several plans were presented which their advocates felt would solve the question. They ranged from that of giving the Negro full rights in the united church to cutting him loose entirely.

2-9-18

The Negro members of the commission, Dr. E. R. Jones of New Orleans, La., editor of the Southwestern Christian Advocate, and Dr. I. Garland Penn of Cincinnatti, secretary of the Freedmen's Aid Society, were present at all the meetings of the body.

METHODISTS SPLIT AS TO UNIFICATION

Feb. 5 1918

No Favorable Report Likely From Commission Sitting in Savannah.

The Constitution

Savannah, Ga., February 5.—There is every indication tonight that when the Methodist unification commission adjourns tomorrow it will end its sessions without a favorable report on unification. While everything pointed to a favorable report on Saturday, there was a decided change in the sentiment on Monday. It was known to the outsider that things had gone awry in the sessions last night, but not until today was it generally understood that there was no chance for a favorable report.

Along with the report that a favorable report is practically impossible comes also the information that the hitches in the deliberations were found in the negro question and the authority of the bishops.

Members of the northern and southern units declined to discuss the matter tonight.

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REPORT OF PEACE CO

CAUSES HOT DISCUSSI

Express 6-7-18

Seeking to Re-unite the Colored Baptists Into one Convention--Whole Matter is Returned Again for Consideration.

Alexandria, La., June 20.—The first day's session of the big Negro Baptist National Sunday School Congress held its Thirteenth Annual Session here in Alexandria, with the Shiloh Baptist church, corner Tenth and Washington streets, and was one of the most successful opening sessions in the history of the congress, which was due largely to Secretary Dr. Henry Allen Boyd of Nashville, Tenn.

"The Spirit of Religious Patriotism" was the keynote of the session and thousands of the most influential Negro leaders and laymen are loud in their support of President Wilson's war policy, and the congress, representing more than three million loyal Negroes, will outline the Negro's part in the world war for democracy, in making the world decent for humanity.

The convention was one of the largest school of methods in the world among the Negro religious workers and its annual assemblage attracts thousands of the foremost Negro Sunday school workers.

The executive board of the National Baptist Convention (colored) held a heatetd session Thursday at the Union Baptist church. When the gavel of President, Dr. E. P. Jones of Vicksburg sounded, convening the executive annual session, there were present hundreds of representatives from every section of the country.

Among the most active leaders during the executive session were Dr. E R. Carter, Atlanta, Ga.; Dr. David Abner, president of Conrpe College; Rev Dr. Ira M. Hendon, Indiana; Dr. J. F Thomas, Illinois; Dr. J. F. Cook, Little Rock; Dr. L. L. Campbell, Dr. Earnest Hall, Atlanta, Ga.; Dr. B. J. Prince Chicago; Rev. J. S. Ladelle, Arkansas; Rev. C. W. Hampton, Texarkana; Dr. S. R. Prince, Fort Worth; Dr. L. H Hopkins, Dallas, Texas; Dr. M. E. Robinson, Beaumont, Texas; Dr. C. J. W. Boyd, Fort Worth; Dr. R. Kemp, secretary Foreign Mission board; Dr. J. L. Harding, Tennessee.

Aside from arranging the program for the annual session of the National Baptist Convention, which will hold their 38th annual session at Little Rock, Ark., Sept. 4, was the report of the peace commissioners, which were appointed a year ago, Atlanta, Ga., to meet a like committee from the Southern Baptist Convention (white) and the (Morris faction of the National Baptist Convention (incorporated).

The National Convention of Negro Baptists, one of the largest religious organizations in the world among the Negroes, was split at Chicago in 1915 It was through the leaders of the Southern Baptist Convention using their good offices which lead to the appointment of a committee of seven on pacification, seeking to re-unite the Negro Baptists into one convention The peace commissioners made their report through Dr. S. R. Prince of Fort Worth, Texas. Reading the report was the cause of a heated discussion, which was prolonged throughout the entire day, when a special committee was appointed consisting of Dr. L. L. Campbell of Texas, Dr. C. H. Clark, Tennessee; Prof. I. W. Crawford, Mississippi; Dr. H. B. Brown, Louisiana, and Dr. J. P. Robinson, Little Rock.

The special committee retired and after carefully going over the peace proposal as drawn by the joint peace commissioners, added an indenture, pointing out the objectionable features of the proposed peace proposition, which returns the whole matter again for consideration to the joint commissioners representing the three national bodies, as a result of the action of the adoption of the report of the special committee.

The thousands of delegates and visitors are turning their eyes towards Little Rock, the convention city, for the annual session in September. On to Little Rock, is the slogan of thousands of delegates.

The sessions of the Sunday School Congress are growing in interest and giving added inspiration and enthusiasm to the thousands of delegates that are in attendance.

Among the late arrivals during the day were Judge W. H. Harrison, Muskogee, Okla., one of the ablest Negro attornevs in America; Mrs. E. W Whitfield, field secretary of the National Training School for Girls, located at Washington. D. C.

Thursday evening an interesting literary program was rendered and timely addresses were delivered by Dr. E. W. White of Louisiana, Drs. S. R Prince and C. J. W. Boyd of Texas. An excellent musical program was rendered.

The session this year was greatly handicapped because there were not reduced rates and the high cost of living on account of the war, but in spite of these war handicaps hundreds of delegates and visitors are arriving on each train. Among the prominent visitors that are in attendance are Rev. Dr. O. L. Hailey, Dallas, Texas, secretary Southern Baptist Convention; Dr. A. J. Barton, Dallas, secretary of the Anti-Saloon League of Texas. These distinguished white Baptist leaders are here at this time in conference representing the Southern Baptist convention, and delivered an enthusiastic address that thrilled the big congress.

Among the noted Negro ministers that are taking an active part in the congress are Dr. E. P. Jones, Vicksburg, Miss., president of the National Baptist Convention; Dr. L. L. Campbell, president General Baptist Convention of Texas; Dr. B. B. Gains, Little Rock, Ark., secretary of the Home Mission Board; Dr. J. Gordon McPherson, the noted Negro evangelist, who is widely known as the "Black Billy Sunday" of the Negro race, one of the most versatile Negro writers in America; Rev. Dr. H. M. Williams, Galveston, the preacher-humorist; Dr. B. J. Prince, Chicago; Dr. F. J. Cook, Little Rock, secretary of the National Temperance Board; Dr. S. R. Prince, Fort Worth, secretary of the National B. Y. P. U. Board; Dr. J. L. Burrell and Dr. E. W. White of New Orleans; Dr. Wm. Hicks, Shreveport, one of the foremost Negro Bible expositors; Dr. Hill, president of the Louisiana State Baptist Convention. Among the noted Negro women present are: Mrs. G. M. De Baptiste F. Ashburn. Chicago, president of the National Baptist Women's Convention; Mrs. M. A. B. Fuller, Austin, secretary of National Baptist Woman's Convention.

The congress session has brought to Alexandria the largest quota of brilliant Negro men and women that has ever visited here on such an auspicious occasion. But one of the most conspicuous characters is the venerable Dr. R. H. Boyd, Nashville, a former slave, nearly eighty years of age, the founder of the great National Baptist Publishing House, located at Nashville, Tenn., the largest publishing concern in the world operated and controlled by Negro Baptists. The plant is fully equipped with modern machinery, the latest models of linotype machines, valued at more than $300,000; supplying more than 20,000 Sunday schools with literature and church supplies, amounting to more than $200,000 annually; giving employment to 500 men, women and children; telling the marvellous story of the wonderful progress the Negro race is making here in the mighty Southland

The congress is a mighty force in the moral and religious uplife of the 12,000,000 black men and women, as a spiritual leader in the work of moral regeneration of the Negro youth of the land in training them for the duties of a higher citizenship Dr. C. H. Clark, Nashville, chairman of the Publishing Board, is presiding officer of the congress and has associated with him Dr. W. S. Ellington, editorial secretary of the Sunday school periodicals, as arbiter and blackboard critic, Dr. A. J Sharp, superintendent teacher training

The music was one of the big features of the congress sessions, under the direction of Prof. H. B. P. Johnson Oklahoma chorister. The departmental meetings are held daily with a competent corps of lecturers.

Plans are under way to have "Black Billy Sunday," the famous California unmatched Negro preacher, humorist and philosopher, deliver his thrilling war lecture during the session, on the daring charge of the Negro troops in the battle at San Juan Hill, in order to stir up the patriotism of the thousands of delegates. "Black Billy" has the reputation of being one of the foremost Negro war lecturers in the world, a hero of the storming of San Juan Hill and the yellow fever camps of Siboney de Cuba, and, like the late Booker T. Washington, thousands of the leading white people in every section of the country flock to his meetings. It is said that "Black Billy" is the only living rival of Billy Sunday, the famous baseball evangelist because of the immense crowds of both white and colored that flock to hear him.

Saturday evening being Boy Cadets' night at the big Congress, and one of the principal addresses will be by Rev. Dr. J. Gordon McPherson, California's famed unmatched Negro preacher-humorist-philosopher, who is said to be the only living rival of Billy Sunday the famous baseball evangelist, and is widely known as the "Black Billy Sunday" of the Negro race, because of the immense throngs of both races that crowd to hear this gifted Negro preacher. What fame Mr. Sunday achieved on the baseball diamond his black rival achieved on the battlefields of sunny Cuba, in that daring charge in the battle of San Juan Hill 98. This thrilling war story which tells of Negro heroism and daring, is said to be one of the most forceful and graphic portrayals of battle scenes ever listened to on the American platform telling of the Negro's part in the world's war. On Sunday the local pulpits will be filled during the day by many of the prominent visiting clergymen. Dr. W. S. Ellington, editorial secretary of Sunday school periodicals, will speak at 11 a. m. at Shiloh Baptist church. Dr. C. H. Clark, chairman of the congress, will deliver his annual address. Dr. J. Gordon McPherson, "Black Billy Sunday," will speak at the colored M. E. church at 11 a. m. on the subject of "Unconscious Influences;" at 8:30 p. m. he will also speak at the Shiloh Baptist church, subject, "The Coming of Shiloh." Among the other ministers that are to fill the various pulpits will be announced by the committee on public worship this Saturday evening at the congress session.

In the afternoon a monster congress parade and mass meeting will be held about the hour of 2 p. m., when the big parade will form in the square headed by the police force; band, boy cadets, Galedas, Metokas, Sunday School Workers, congress officials, His Excellency Governor R. G. Pleasant, is expected to be present and address this monster gathering of patriotic Negroes representing every section of the United States. The principal address in behalf of the congress will be delivered by Judge W. H. Harrison of Oklahoma City, Okla., national speaker in the big Liberty Loan and Thrift Stamp drives. Judge Harrison is one of the most pleasing and eloquent Negro orators before the American public during the recent Liberty Loan drives, he made a whirlwind campaign through the States of South and North Carolina, Georgia, Florida, Alabama, Mississippi, Texas and Arkansas and his work was regarded by Secretary McAdoo, as the most successful of any of the national speakers, and thousands of leading white people throughout the Southland were thrilled by the eloquence of Judge Harrison.

Secretary Boyd and the congress officials have made special arrangements for the thousands of white people who may desire to hear this gifted orator of the Negro race. Special seats will be reserved. An excellent musical program is arranged for the occasion.

Big sacred concert, replete with folk songs by the congress chorus of 250 sweet voiced singers under the directions of Prof. H. B. P. Johnson, with patriotic songs as one of the special features.

Negro B. Y. P. U. Congress Opened Session

HOUSTON TEX. POST
JUNE 21, 1918

GALVESTON, Texas, June 20.—More than 1700 messengers from practically every State in the union are attending the national negro B. Y. P. U. congress which is in session here. Thursday afternoon's session was featured by patriotic and religious addresses by prominent negro workers and the annual address of D. W. Cannon, president of the congress. This address outlined the work accomplished during the last year and was followed by the election of officers.

Subjects both religious and patriotic are discussed. Among the important features of Thursday's session were special addresses on denominational, racial and patriotic lines by Drs. L. G. Jordan, A. J. Stokes, P. B. Bryant and others.

The following officers were elected: Dr. D. W. Cannon, Atlanta, Ga., president; W. H. Jernigan, Washington, D. C.; J. F. Kersch, Tulsa, Ok.; J. E. Evans, Louisiana; P. W. Wesley, Texarkana, Texas and J. L. Campbell, Tennessee, vice presidents; H. T. Simms, Greenwood, Miss., recoruing secretary; Miss Bessie Rivers, Atlanta, Ga., assistant recording secretary; H. K. Hill, Orlando, Fla., corresponding secretary; Dr. H. B. Butler, Wichita, Kan., treasurer; Dr. D. L. Pound, Birmingham, Ala., statistician; W. W. Gayden, Belzonia, Miss; T. J. Chism, Plummersville, Ark., and W. A. Hutchinson, Winnona, Ala., auditors.

Ed Pierson of Houston, secretary of the State B. Y. P. U. convention, was elected official reporter for the congress. General instruction meetings by B. Y. P. U. experts will be among the special features for Friday.

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SOUTHERN BAPTIST CONVENTION.

2,500 in attendance at Hot Springs. And it was "hot" too. We mean the weather, not the convention. The "fight" on the question of admitting women as members passed with far less contention than was anticipated. Dr. J. W. Porter, chief opponent, was absent. Did he see the storm coming? Perhaps the vote admitting women was carried 5 to 1. Dr. Nowlin's appeals for loyalty to Scripture, to Bradus, Eaton, etc., fell upon dull ears. New blood of the younger sort flows in southern Baptist veins. Messengers and visitors clapped hands, applauded, notwithstanding the rule forbidding. The Union-Review doesn't like handclapping applauses in religious assemblies, and yet reason finds itself assenting. Dr. Gambrell, the president, is responsible for the quiet of some of the hotbloods. He is a master of assemblies largely because of his age, appearance and matured experience. A younger man of equal ability would not be so readily heeded. Dr. Gambrell is a great man, since Eaton, the greatest among southern Baptists. The convention was more distinctly religious than was the Atlantic City one, and still, patriotic fervor was in evidence. Sermons and addresses did not equal in intellectual ascendency, catholicity and the general humanities those of the other convention but were superior in the direct spiritual element. A new day dawned for the colored brother. Not only was time and space allowed him as visitor, but $50,000 was voted an appropriation for the seminary to be paid when colored Baptists unite. We are thankful. Of course that is but "a drop in the bucket" compared with the needs, and we think when compared with what both Southern and Northern Baptists are going to do for us.

Northern and Southern Baptists may unite some time. Neither convention evinced a tendency in that direction, though in both sections union was mentioned. There is more than "sectional" division among the Baptists in white. Co-operation in war religious work will end when the war is over, of course; but union will come, come some day, as with us.

White Baptists do not know their brothers and sisters in colors. In fact, they never will know them till real life is the revealing factor. An unfortunate propaganda has been furthered contrary to the ethic Christianity and the genius of the gospel that militates against mutual acquaintance.

The Union-Review believes both north and south a better feeling between Baptists obtains and we cherish the hope good people will be united in works good as bad folks of both races are in works of the devil.

WHITE AND COLORED BAPTISTS.

A letter in the Christian Banner of Philadelphia, Pa., of April 20th, on the recent Council held at Memphis, Tenn., by Rev. Dr. Harvey Johnson, raises anew the question of fellowship relation between white and colored Baptists. It was the issue in Boston at the session of the National Baptist Convention in that city in 1897, when the convention, by word and sentiment, decided to break away organically from Northern white Baptists and go for themselves. The sentiment was so strong that the convention rejected a wrtten propostion signed by 125 delegates to co-operate with White Baptists, especially those of the Northern and Western States who had established schools in the South at the cost of much effort and money.

It seems that many delegates who pleaded the break away from Northern white Baptists did not take the time to consider how much was involved and what would be the result. Evidently some leaders who advised and urged the break as they contended for colored Baptists to begin building on their own foundation and not always be an object of charity and absolutely subordinate to charity givers, did not know what was in the minds of leaders who sided with them, but it was not long before it came to pass that leaders who advised separation from Northern white Baptists went over to the Southern white Baptists with their hand held out for help. The Southern white Baptists replied and gave the home board of the National Baptist Convention $15,000, and it has been the link which has held the colored Baptists to the white brethren and subjected them to the oversight of a white superintendent of the Southern Baptist Convention to look after the colored brethren. The $15,000 from a financial view point made it the duty of white Baptists to be a part of the Memphis, Tenn., meeting of the two wings of the old National Baptist Convention, and to advise terms of unification. It is also a widespread rumor that if the colored brethren get together in one camp, they can obtain from the southern white brethren $100,000 to establish an educational plant for the colored people to be managed by the National Baptist Convention.

The conclusion of the whole matter seems to be colored Baptists are out of organic relation with Northern white Baptists, that leaders of both factions of the old National Baptist Convention have formed a league with the white Baptists of the Southern on the basis of dependence and that for the present a long time in future. As colored Baptists our strength will center in individual pastors and churches who understand beggars cannot choose much.

Another condition seems very possible. It is that Northern colored Baptists will be in the future organically separated from their brethren in the South and that two colored conventions will be the order, one Northern and one Southern.

In the North colored and white Baptists are very near together and they do much work together.

In the South white and colored Baptists are organically together, provided the colored brethren "stay in their place and accept the help the white Baptists give them." It must be admitted the Southern condition is more complex than it is in the North, and that it requires all colored Baptists can do and all the help white Baptists are willing to give for the majority of colored Baptist churches to hold their own and evangelize the masses of their people. In the South leaders of the two races seem to be agreed as to Christian work and though it will not stand the test of Christianity and Baptist church fellowship relation, it may be that they can be tentatively applied until a more perfect system takes its place.

What white and colored Baptists, North and South, can do and ought to do is to co-operate. Such a system will give us opportunity to do our best and build on a foundation which will reflect our strength and prevents us from chronic dependence and give white Baptists the privilege to help us to do what we do not seem to believe we can do ourselves.

DALLAS TEX. NEWS
JUNE 9. 1918

NEGROES TO STUDY WELFARE AND CONSERVATION WORK.

A negro Bible Chautauqua will open tonight at 8:30 o'clock under a tent between Central avenue and Good street, near Bryan. Charts, maps and other conveniences are provided for the lecturers. During the month of June, the following subjects will receive attention: Sanitation, food conservation, hygiene and Red Cross work. Several white and negro physicians will lecture on pellegra, typhoid fever, tuberculosis and other diseases.

WHERE METHODIST MISSIONS BEGAN

The Wyandot Mission House, Upper Sandusky, O., where John Stewart, a Negro, began preaching to the Indians in 1819. Out of this grew all the home and foreign mission work of American Methodism.

Methodist Episcopal Church, North and South, Fail to Agree at Conference

By a Staff Correspondent

St. Louis, Mo., April 19.—The status of the "Negro members" of the Methodist Episcopal church and the Methodist Episcopal church South will have to be settled about two years hence unless the bishop sets an earlier date for special consideration of the plan for a reunion of the two branches. It appears that the Negro problem is the only obstacle remaining to the reunion, just as it was the cause of the split in the Methodist church in 1844.

The Joint Conference Committee of the two branches which was in session four days last week at the Centenary church, adjourned Saturday night with the announcement that a partial agreement had been reached. Rev. Dr. Frank M. Thomas, white, of Louisville, the secretary of the Joint Conference Committee, gave out the following statement:

"We have reached agreement and have voted approval of two of the crucial problems involved in the unification of American Methodism. The principles and framework of the regional conference, the general conference, the episcopacy and the judicial council have been approved by both commissions. WE ARE UNABLE TO AGREE AS TO THE STATUS OF THE COLORED MEMBERSHIP IN THE REORGANIZED CHURCH. The suggestions of both commissions on this subject will be transmitted to the general conference of both churches for their information and action."

The Methodist Episcopal general conference is not due to convene until 1920 unless the bishops deem a special meeting necessary. The Southern Methodist general conference convenes at Atlanta on May 2.

The two branches split in 1844 over the slavery question, but now the problem is one of affiliation. The Methodist Episcopal church has separate "Jim Crow" congregations and gives the bishops of the Race a vote in the general conference; the Methodist Episcopal church South maintains an entire separate "Jim Crow" organization which are not represented in the general conference., but have a conference of their own.

Fifty men including five bishops from each branch of the church were on the joint committee; two of the members of the committee were Dr. Robert E. Jones of New Orleans, and Dr. I. Garland Penn of Cincinnati. It was currently reported that the Colored men had been rebuked because they fought attempts to saitsfy the Race with what was termed "small nominal representation," but Bishop Granston of Washington denied this rumor Saturday. It is said, however, the bishop advised them to accept a plan less than proportionate representation, but they replied they would not do so.

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